



Christians I've sought from my Nativity:
 I liv'd, I wrote, to shew how such to be:
 Convinc'd the World of errors, sins, abuses:
 All hate me for't, each one my NAME traduces.
 To death they persecute me every where:
 How should I other Lot than JESUS bear?



Christians I've sought from my Nativity:
 I liv'd, I wrote, to shew how such to be:
 Convinc'd the World of errors, sins, abuses:
 All hate me for't, each one my NAME traduces.
 To death they persecute me every where:
 How should I other Lot than JESUS bear?

A
COLLECTION
OF
LETTERS,

WRITTEN BY
Mrs. ANTONIA BOURIGNON,

Upon Occasion of the ^K
Many PERSECUTIONS rais'd against
Her, for the Sake of the TRUTH.

Done out of French.

To which is prefix'd,
Her CONFESSION of FAITH:
WITH A
PREFACE to the *English* Reader.

L O N D O N,

Printed for R. Burrough and J. Baker, at the Sun and
Moon in Cornhill. MDCCVIII.

COLLECTION

LETTERS



LONDON

Mrs. *Antonia Bourignon's* Confession of Faith,
publickly presented by her to the Court
of *Gottorp*, to oppose the malicious Reports
which some had industriously raised, to make
the Purity of her Doctrine and Sentiments
be suspected.

- I. **I** *Am Christian, and do believe all that a true
Christian ought to believe.*
- II. *I am baptiz'd in the Catholick Church, in the Name
of the Father, in the Name of the Son, in the
Name of the Holy Ghost.*
- III. *I believe the Twelve Articles of the Creed, or the
Apostles Symbol, and don't doubt of any one Ar-
ticle of it.*
- IV. *I believe that Jesus Christ is true God, and that
He is also true Man ; and likewise that He is the
Saviour and Redeemer of the World.*
- V. *I believe in the Gospel, in the Holy Prophets, and
in all the Holy Scriptures, both of the Old and New
Testament.*

And I will live and die in all the Points of this
Faith, which I protest before God and Men to all
whom it may concern.

In Testimony whereof, I have subscrib'd this
my Confession with my Hand, and seal'd it with
my Seal.

At Sleswick, March

11. 1675.

[L. S.]

Ant. Bourignon.

A CATALOGUE of the several Treatises written by Mrs. Antonia Bourignon, compris'd in Nineteen Volumes.

Vol. 1. **C**ontains an Apologetical Preface for Mrs. *Ant. Bourignon's* Doctrine and Person.

Her Interiour Life } by her self.
Her Exteriour Life }

2. Mrs. *A. Bourignon's* Life continued by a Friend.

3. God's Call and Mens Refusal, in 2 Parts.

A Treatise of the Solitary Life.

The Last Mercy of God.

4. The Light risen in Darkness, in 4 Parts.

5. The Funeral of false Divinity, 1st and 2d Parts.

6. The Funeral of false Divinity, 3d and 4th Parts.

7. The Light of the World, in 4 Parts.

8. The Academy of Learn'd Divines.

The Confusion of the Builders of *Babel*.

9. A Treatise of Solid Virtue, in 2 Parts.

10. A Warning against the *Quakers*.

The Persecutions of the Righteous.

11. The Testimony of the Truth, 1st Part.

12. A Collection of Testimonies given to Mrs. *A. B.* by many Persons of undoubted Credit and Veracity.

13. The Testimony of Truth, 2d Part.

Innocence acknowledg'd, and Truth discover'd.

14. The Touch-stone.

(ments.

The Morning-Star, with a Collection of divers Frag-

15. The Blindness of Men now a-days, in 2 Parts.

16. Anti-Christ discover'd, in 3 Parts.

The holy Perspective.

17. The Renovation of the Gospel-Spirit, in 3 Parts.

18. The New Heaven and the New Earth.

The Stones of the New *Jerusalem*.

19. Sound Advices to all sorts of Persons. To which is annex'd, The Illuminated *J. Engelbert* of the Three Estates.

Most of these Writings are translated from the Original *French* into the *High and Low-Dutch*. *Solid Virtue*, Part I. *The Touch-stone*, and *The Renovation of the Gospel-Spirit*, Part I. also into *Latin*. *The Light of the World*, *Solid Virtue*, *The Light risen in Darkness*, *The Renovation of the Gospel-Spirit*, *A Warning against the Quakers*, *The Persecutions of the Righteous*, *The Academy of Learned Divines*, and *the Confusion of the Builders of Babel*, into *English*.

THE
PERSECUTIONS
OF THE
RIGHTEOUS.

LETTER I.

To Mr. de Cort.

The Wicked are more zealous to defend Evil, and oppose what is good, than good Men are to do the contrary. The Designs of God are unchangeable. A Soul after Death deprived of the Presence of God for not having promoted His Work. The Oppositions of the Devil: The Assistance of God more powerful.

NOT having heard from you, I suppos'd that you was resolv'd to come hither; which seems to me the Will of God. Because so many apply themselves to assist the Devil's Party, 'tis necessary that those who are of God's Side should likewise own His Cause; for as few as are of these, they are not so zealous or fervent as the Adversaries, who labour Night and Day by admirable Contrivances to serve so bad a Master. I'm afraid they shall upbraid these with their Slothfulness at the Day of Judgment.

A

2. But

2 *The Persecutions of the Righteous.* Lett. II.

2. But God will not give over the Accomplishment of His Designs because of Men. If some render themselves unworthy, He will take the Talent from them, and give it to others.

3. I have been made sensible that your deceas'd Archbishop is in a suffering State, and I fear that it will continue till the Kingdom of God shall appear; for he seems to long after it. What he did not do in his Life-time, others must supply.

4. It seems the Devil stops up all Passages, that so he may give no Admittance to the Knowledge of the Truth.

5. But God is above all, let us only do what we can on our part.

Decemb. the 9th.

1664.

LETTER II.

The better sort of People, instead of supporting the Truth, abandon it, yielding to the Temptations of the Devil. Truth and Virtue are at present hated and persecuted even by good Men, and are a Stumbling-block unto them. There remains nothing but to resolve to suffer patiently.

S I R,

I Received yours without Date, and understand that Mr. C. says, He cannot give me Information for drawing of my Defences. This, with many other Reasons, makes me fear that he will no longer interpose in God's Affair: Which gives me great Anxiety, not for fear of the Event of the Business, (because the same God who wills it can in one Moment overturn all the Adversaries, yea, the whole World, in order to accomplish his Designs;) but because he deprives himself of very great Lights and Graces of God, which he would have had in that Employment; seeing God had chosen him to this exclusively to so many others. The Fathers of the Oratory have had the same Power over his Soul as the Je-

uits

Lett. II. *The Persecutions of the Righteous.* 3

suits formerly had over *Van der Burch's*, with this Difference only, that that Archbishop was raz'd out of my Memory as soon as he left off to hear God, and gave ear to Men who contradicted Him; whereas Mr. C. is not forgot by me, but is always present in my Mind, though with Trouble and Pressure of Heart.

2. I pray God to preserve him; for the Devil is malicious: If he can't get an entire Power over his Soul, he will at least have it over his Body and Mind, as he had over that Servant of God whom I often warn'd to be on his Guard against every one: Which he has not done, thinking it more just to look upon that as good, which I suspected to be evil. Thus his Self-Wisdom has given Power to the Devil to impair both his Health and Judgment in great measure. God will have nothing by Constraint: If he is not willing to prosecute what he has begun, don't press him to it; and if he takes Offence at me, speak no more to him of me, until he receive further Lights.

3. Mrs. M. went on *Tuesday* to *Termond*, and from thence to *Meehlin*. I would have given her my Will, were it not for the Indisposition of Mr. C. though neither of the Two made an Offer of themselves for that End. I will stay a little longer, though my Health is but very indifferent, and yet not dangerously ill: M. was somewhat dissatisfied with me before her going away: Ill-natur'd Dogs commonly bite the Stone that is thrown at them, and proud People would fain find fault with those who reprove them. I am very solitary in her House according to my Desire.

4. If I am hated at *Meehlin*, I had better absent my self from it as from *Lisle*; since *Jesus Christ* says, (a) *If they persecute you in one City, flee ye into another.* The Devil has a terrible Power over the Minds of Men, even over the most virtuous of this Age. This is what is foretold by *Jesus Christ*, (b) *That many shall be offended*; the best People at this Day are so against Truth and solid Virtue. 'Tis thus all the World over. We must (c) *in Patience possess our Souls, waiting for the glorious Coming of Jesus Christ.*

July 11. 1665.

(a) *Matth. 10. 23.* (b) *Ibid. 24. 10.* (c) *Luke 21. 19.*

L E T T E R III.

Concerning a Persecutor of her and Mr. de Cort, who endeavoured to draw from the innocent Words of the one, and the good Actions of the other, an Occasion to slander and ruine them both, in order to hinder the Designs of God, and the Progress of the Truth.

1. **I** Have spoke but once in my Life to Father *V. L.* 'twas about June 1666. in the House of Mrs. *V.* in the Presence of Father *John, V.* her self, Mrs. *St. G.* and the Regent of the Foundlings. He made his Learning appear in speaking much, and giving little ear to what others said.

2. They were speaking of Virtue, which People know not where to seek for : He said, That there were as yet many virtuous People among the Religious Orders. I said, That the Spirit of God had departed from them, since the time that Avarice got in amongst them ; that they were very far from the Spirit of their Founders, who had placed them in the Country out of the Noise of the World, to enjoy Solitude, and spend their time in Contemplation ; whereas now they busie themselves in the Affairs of the World.

3. He said, That the Providence of God so order'd it, that they should come into Towns, to the end they might instruct and give good Example to the People. I answer'd, That 'twas rather the Devil who had made them desire to be in Towns, in order to favour the Decay of their primitive Fervour, and to sink their Devotion without any Profit to others : And that there was more of Piety and Virtue to be found amongst the Laity, who live by their own Labour, in Simplicity and Justice, than in the Monasteries at present, which are void of Charity.

4. Upon which *V.* said to *St. G.* Go marry then, since there is more Virtue in the married State than in Cloysters. To which she answer'd, I have indeed seen the Experience of this in my own Mother, who was much more virtuous than I. Then I resumed my Discourse, saying, That I intended not to say that Marriage was in

Lett. III. *The Persecutions of the Righteous.* 5

it self more perfect than a Religious Order ; for it brings very much Distraction and Disturbance to Virtue. But I meant only of the Use that is made of such Orders at this Day ; when 'tis thought that a Nun or a Votary has Virtue enough, if she does not lie with a Man, tho' she be full of all sorts of vicious Passions.

5. Which Father *F.* own'd to be true with regard to the simple People of the World, as he saw in his Confessions. They began then to discourse of the Devil's having at present so much Power over Men : That 'twas talk'd of every where that there were in this Age such Numbers of Sorcerers even in the very Cloysters. To which Father *V. L.* said, that all these were Stories and Imaginations ; That he made no account of all that was talk'd about Sorcerers ; nor the most honourable Privy-Counsellor either, who would give ear to no such Discourses : And that all that was look'd on as Witchcraft was only the Effect of Sympathy, and perform'd by natural Means : Which Father *F.* granted ; and as for me I held my Peace.

6. This is in short all that pass'd in that Conversation, which was the first and the last I had with this *V. L.* Nevertheless he accuses me of Heresie, and says, That if he were Vicar-General, he would discharge me to speak to the Pastor, or to any other. He had said to *V.* that my Sentiments are condemn'd by the Councils, and that I have made the *P.* become a Fool : And he has writ so to *Paris*. He speaks of it to the Counsellors at *Brussels*, to the Pastor of *Levedal*, and to the Doctors of *Louvain*, that he may render me odious, and discredit the *P.* every where, making him to be look'd on as a whimsical, fanciful Creature, and me as a Fool and a Heretick.

7. Should this be suffer'd by his Superiours, who know well the contrary ? Ought they not to inform themselves of his Reasons to make them known to us, or else cause him to keep Silence, and not wrong the Reputation of those he ought to respect ; thus authorizing every one to despise their Pastor, who is a publick Person, as I am also, having taught publicly ? He who thinks he has the Love of God, and defends not Justice and Innocency, is mistaken : For Truth and Justice is God, and he dwells in all the Souls where Truth and Justice do reside. He who does not esteem and maintain these, cannot have any Love to God, because he cannot make out this Love, but by the

The Persecutions of the Righteous. Lett. III.

Love he bears to Justice and to Truth ; seeing God in his Essence cannot be seen nor known, but manifests himself by his Gifts of Faith and Charity, which he infuses in our Souls; these are also spiritual and invisible, yet make themselves known by visible Operations in our loving and maintaining Justice and Truth wherever we meet with them, without any Respect of Persons.

8. This being supposed, as it is really true, how can they with a safe Conscience suffer Father *V. L.* to raise Calumnies against me, or oppose the Truth, which is God, without any Ground or Reason whatever ? For being required to give his Reasons, he own'd he had none, only some scatter'd Reports here and there. Is not this a rare Pretext for causing one to be examin'd in the Vicar's Court, and making them to be suspected of Crimes ? No Man can love God, and not be sensible of this Injury ; because it concerns his Honour, I being sent from him to declare his Will to his Servants.

9. This Enemy to discredit my Commission, bestirs himself every where to render it odious to Souls who might receive and follow it. If he had not this Aim, why would he meddle with my Affairs, in which he has no Concern ? 'Tis certain that Satan has rais'd him to great Esteem among Men, that he may oppose the Designs of God : For this cannot be a humane Malice to speak privately so much Ill of one whom he never knew, and with whom he need have no manner of Correspondence ; and to disguise the Atrocity of this Crime, he invents that I have by my Perswasions disorder'd the Mind of the Pastor ; which is a false and feigned Story : For 'tis manifest to all who converse with him, that this P. is now more recollected in his Mind, and takes better heed to himself than ever he did in his Life, being capable of greater Things to second the Designs of God ; which this Enemy perceiving, would fain crush him with Persecutions, and render him odious to every one, to the end he may hinder him from advancing 'em.

10. The Demonstration of this is clear by the Affection he formerly bore to this P. whom now he hates without Cause : He reproaches him with the Faults he committed in *Noordstrand*, which was before he knew me : And while he yet loved him, these Faults which he charges him with, occasion'd no such Aversion to him as he now entertains ; nor was there any Reason for it : For if what

he

Let. IV. *The Persecutions of the Righteous.* 7

he acted in *Noordstrand* was ill done, the Fault ought rather to be imputed to the Superiour than to the P. who behaved himself most justly as to the main of the Business; and if he fail'd in any Formalities, or want of Foresight, as not being perfectly skill'd in temporal Affairs, it was the Superiour's Business to take care of that in time, and to give him good Agents to assist him for promoting the Interest and Advantage of the Oratory, to whom these Goods belonged in Property, by virtue of the Donation the P. had made to them, who had voluntarily resigned 'em over in their Favours; which the Superiour ought diligently to have look'd after for discharging aright his Office and Place, without neglecting his Duty so far as that the Oratory should be at any Loss, in order to endeavour afterwards to ruine or destroy the P. calling him Fool, making him lose all Respect among his Inferiours; though in effect he is the best Pillar of their Congregation, the Man of best Judgment, the most humble and most disinterested of them all, who, like an Ass, has carried all their Burdens for his bare Maintenance, and is now rewarded with Blows from him who should most esteem and love him.

L E T T E R IV.

A Description of one of her Persecutors, and of a remarkable Conversation with her, whence she endeavoured to draw matter of Surprize and Accusation.

THE Serpent is extreamly soft to the Touch, and beautified with several fine Colours: It humbly crawls along the Ground, and makes several Windings, as if it would caress the Persons it meets: But no sooner doth it touch them, than it sheds forth its Poison to kill them.

2. It seems that Mrs. St. G. has done the like to me. She became very soft in her Words to several Persons, begging them to order it so, that she might speak to me. She colour'd her self over with divers Desires of Virtue, to the end she might obtain some Conference with me, protesting that 'twas only for the Perfection of her Soul, without any other Curiosity. She crawl'd, as it were, along the Earth, humbling her self to several Persons in

8 *The Persecutions of the Righteous.* Lett. IV.

order to have this Admittance, which she pretended to esteem as a Favour and Happiness, and was so importunate, that People were ashamed to deny her Request: She often winded her self about me at Church and elsewhere, pretending a very great Affection. But as soon as ever she could come near me, she threw out her Venom.

3. For from the first time she spoke to me in publick, she put a wrong Construction upon the little Discourse I had, condemning it very unjustly: And I thinking the Matter to be of no Consequence, neglected it; which St. G. observing, pursued me the more closely; so that one Day coming out of the Church, she follow'd and begged of me with all sort of Affection to go to her Lodging. Which I refusing, she press'd me at least to go the Way through her Street, saying, that it was as short as the other, which I condescended to; but being come the Length of her House, she entreated and press'd me, for the Love of God, to go in, pulling me by the Hand, till she led me into her Chamber; where being come, she begg'd of me to say some good thing: To which I answer'd, That I could say nothing; that if she would have any Spiritual Instruction she might find it in good Books.

4. She told me, *She read always in the Bible.* I answer'd, that it was the Word of God; that there could be nothing better; that there was nothing wanting but to put it in Practice; that all Knowledge and Virtue were contain'd therein in full Perfection.

5. She said, *She would gladly know in particular what she ought to do in order to please God; and if the Employment of Teaching Children was agreeable to him? That she did so for no Gain or Profit; yet could not perceive whether she did well therein or not.* I answer'd her, that she might know that sufficiently in her self; that it was needless to learn it from others; that if she found in her Soul more Humility and Love to God, since she embraced that Employment than she had felt formerly, 'twas a Sign that it was profitable to her.

6. Her Colour changed, and she said, *That altho' she did not find by Experience that Change in her self, yet at least she was profitable to the Children, because she taught them the Gospel-Doctrine, which they might remember when they were come to Age.* I said, that this Instruction was very good,

Lett. IV. *The Persecutions of the Righteous.* 9

good, if in teaching them the Words of the Gospel, she could make them practise the same: For to teach them these, and make them practise the Vanities of the World, could have no other Effect, but to perswade those tender Minds that 'tis only necessary to speak about the Gospel, and not to practise it: Seeing the same Mouth which taught them the Words of the Gospel, taught them likewise the Maxims of the World, which do clash with, and are wholly contrary to the Doctrine of Jesus Christ.

7. Says she, *If I did not suffer the Children to follow the Fashions, or to be handsomely dress'd, none would come to me: That their Parents would not allow them; and that there were many virtuous People who wore fashionable Cloaths.* I answered, That it was then against their Will, and from some Obligation; which was quite a different Case.

8. When she saw that she gain'd nothing by these Answers, she asked of me, *If Solitude were not good? That she had been in former Times much given to it; but having boarded her self with Mrs. V. She could not observe it; because V. was much inclin'd to be present at all the Offices of the Church: And that if she failed one Day to go to Divine Service, she would have been scandaliz'd at it: That she was obliged for humouring her, to go to Service, and to leave her solitude, where she was more recollected; asking me what was best to be done?* To which I answered, That every one ought in this, as in every thing else, to seek after their greatest Perfection, and to make Choice of the Means which unite them most to God: That he who finds himself most recollected in God, while he is at Church, is obliged to go thither as oft as his Convenience can allow: And that he who is most recollected in his Closet ought to do the like.

9. She said to me, *That this V. was extreamly Self-conceited, and had a Value for nothing but what she did her self; that she was obliged to bear very much of her while she stay'd there.* To this I gave no Answer.

10. She said also, *That the Pastor was a Man very whimsical and inconstant; and that she had always observed him to change: That the Time was, when he neither spoke nor preached of any thing but the Hospital; at other Times he lov'd to talk of the black Nuns; then of the Turks; afterwards of Noordstrand; and again of Mother Margaret; and that all this was no longer spoke of, than any new thing*
came

10 *The Persecutions of the Righteous.* Lett. IV.

came in Head. To which I answered, That I had not observed this in him; and that he seem'd to me to have still the same Thoughts of the Things she spoke of. She said *I did not know him as she did: That she had convers'd much longer with him.*

11. She said to me, That *she wish'd I were acquainted with Father U. L.* I said, I would have no new Acquaintance; that I knew abundance already. She said, *No, for he was learn'd, and in my Sentiments:* I said, It was not so, that he was too wise for me, that we could not agree together.

12. And as I was going to withdraw, she said, That *she had still somewhat to impart to me in relation to Mr. C.* That *she was extreamly concerned to see him so much wedded to his Interest; that every one spoke of it, that he was the most covetous Man in the World: That she had been in an honourable Company, where there were several Counsellors, who spoke much to his Dishonour, and had made a Calculation of many different Livings he possessed; and for all that he gave nothing to the Poor, and only boarded up for his Relations.* To which I answered, That I had never observed any such thing in him: But on the contrary, I had once found him in such a Disposition, that he was ready wholly to abandon his Goods, if such were the Will of God: That I knew not what he was capable of at that Time, because I had no particular Conversation with him this Journey.

13. I then left her, thinking that she was strangely malicious, to speak so injuriously of several Persons with whom she convers'd daily as a good Friend. Which displeased me extreamly, and so I bid her adieu without any other Discourse: Leaving every one to judge, if all the Discourse I had in that Conference, were capable to give a Handle, even to the most wicked, to draw any bad Inference from it: And if one could, unless they were of the Race of the Serpent, suck any Poison from what might have been so good Nourishment had she been willing to incorporate it.

My Accusations.

MRs. G. says to Mr. N. That I have imparted my Secrets to her: That I say indeed some good things, but that there is a Mixture with them: That there was
a Girl

V. Lett. V. *The Persecutions of the Righteous.* 11

a Girl at *Paris*, who uttered also wonderful Things, but at the last she was discovered, and punished by the Judges: That I say that *Jesus Christ* shall return upon Earth; asking if he was of that Belief: Which he turn'd into *ridicule*, saying, That he shall be very well pleas'd to see himself in such Glory; adding, that I had said to him a great many good things: She answered, That the *Hereticks* do the very same.

She said to the P. That I am of the Sect of the *English Quakers*, who don't own their lawful Governours.

On Sunday the 9th of *January*, 1667. in M. V's House, she said to the Servants, That I ought to be examin'd in the *Vicar's Court*, upon my having said things wholly repugnant to the Holy Fathers, and the Councils: That she had known a Woman in *Paris*, who spoke admirably well of *Virtue*, and at the End was found to be a Witch.

That M. C. and M. N. had formerly a good Opinion of me; but now they were asham'd that ever they had esteem'd me.

LETTER V.

To Mr. de Cort.

The Devil deceives Men by false Peace. He has very much Power over them. The Reformation shall not be carried on by the Great, and the Learned, but by little and simple ones: Those being rather Mockers and Persecutors of the Divine Truth, which they would bring under Subjection to their humane Learning. We ought to seek nothing but the Glory of God, even tho' it turn to our Confusion before Men.

SIR,

I Have directed yours to Mr. C. it seem'd to me very right: I only sealed it, and sent it the same Day. Our Friends will copy the Paper, and then I shall send it to him. As for writing to Mr. *Arnaud*, I think it not proper: 'Tis better you do it your self, if you are inclin'd to it; which were not unfit with Regard to your Temporal Affairs; but it seems to me too late to bring him into

12 *The Persecutions of the Righteous.* Lett. V.

into the Light of the Truth which God gives me: Seeing he takes up again with the *Sorbon*, he cannot hear the Holy Spirit: There is too much Noise there. This Agreement is a sly Device of Satan's; which good Men do not discover. I say of this Agreement, as of the Peace betwixt *Spain* and *France*, that it is not from God, but a Nursery of Misfortunes: Which I see to be so likewise in this Agreement with the *Jansenists*. I pity the good People who rejoice at it, as they likewise do in Hell.

2. Methinks you are very much distracted with your Temporal Affairs. It were better that *Noordstrand*, yea all the World should perish, than that you should forsake God; descend often into your self, and put your Confidence in none of the Creatures: For (a) *all Men are Liars*, and deceitful. These who seem your good Friends to Day, will perhaps be your Enemies to morrow. Rejoice not at Prosperities, nor be afflicted in Adversities; for all this has its Ebbing and Flowing, as the Waters of the Sea. The Devil has so much Power over the Minds of Men, that he makes them change every Moment; and insinuates himself into the most perfect Things, (b) *like an Angel of Light*, to seduce even those of best Inclinations. He has very near gain'd his End by this Peace of the *Jansenists*, who will imagine that they are doing the Will of God, when they obey that of his Enemy, who could gain little or nothing by forcing Subscriptions, or other bad Actions: He comes now to tempt us by Peace, and the Hopes of a general Reformation which he falsely makes even the best meaning People to believe.

3. For this Reformation cannot proceed from the great Men, or the Learned; because God has decreed, that it shall come to pass by (c) *Babes and Sucklings*. These must perfect his Praises, and not the Pope, the Cardinals, Bishops, or Doctors. If these of the *Sorbon* can change the Decrees of God, they will be more powerful than he; for such is his good pleasure. These, (d) *who will be converted, and become as little Children*, shall most certainly see this: And they who will be fed with the Milk of Divine Wisdom, shall discover this as certainly as two and three make Five. But these things shall be (e) *hid from the*

(a) *Rom. 3. 4.* (b) *2 Cor. 11. 14.* (c) *Matth. 21. 16.*
 (d) *Matth. 18. 3.* (e) *Matth. 11. 25, 26.*

V.
ng
he
A-
en
ce
a
in
co-
ur
ea
ke
fi-
Li-
nds
Re-
es;
of
nds
nd
an
ns.
m-
of
ain
ad
the
kes
eat
it
ust
Bi-
De-
for
er-
see
ine
ree
the
16.
eat,

Lett. V. The Persecutions of the Righteous. 13

Great, and the Wise, and shall never be revealed but to Babes.

4. And therefore, I conjure you with all my Might to cleave to *God* alone. All the rest is nothing but *Darkness* and *Blindness* of *Mind*. No Man can have the *Understanding* of the *Scriptures*, unless he only to whom *God* reveals it; for the same *Spirit* who dictated them, must also explain them and none else. Many People have seen some things in them, but never the perfect *Sense* until now; because the *Time* was not accomplished: But now that we are come to the *Fulness* of *Time*, *God* will give the full *Understanding* of them to the *Simple* and the *little ones*, and will hide his *Secrets* from the (f) *Princes* of this *World*, because they are (g) *wise* in their own *Eyes*, and snarl at the *Holy Spirit*, as *Dogs* do at People they don't know.

5. They have no other *Knowledge*, but what they have learn'd in their *Books*; and with this they imagine themselves to be great *Doctors*: So that as soon as they hear that any *Knowledge* from the *Holy Spirit* comes to light any where, which goes beyond their *Scholarship*, or which they have not read in their *Books*, they snarl at it, and load it with *Reproaches*. They call the *Wisdom* of the *Holy Spirit* a *Piece* of *Folly*, and at other times *Heresies*, or other *Names*: And all this because they know it not: For if they knew it, they would honour it, and submit all their acquired *Knowledge* to the *Disposal* of the *Wisdom* of the *Holy Spirit*: It should be the *Mistress*, and humane *Learning* should be the *Handmaid*: But the *Order* is now quite inverted.

6. For they place the *Wisdom* of the *Holy Spirit* for the *Handmaid*, and *Learning* humanely acquir'd for the *Mistress*: So that if a *Soul* which is possessed by the *Holy Spirit*, come not under *Subjection* to the *Doctrine* of *Men*, they call it *Names*, and throw a thousand malicious *Aspersions* on it. Therefore our *Age* may well be called (h) *dangerous*; for one knows not where he walks, but takes the *Wiles* of *Satan* for the *Lights* of the *Holy Spirit*, and so he deceives others, and is deceived himself.

7. As for your *Affairs* in those *Parts*; I wish you would end them with *Tranquillity* of *Mind*, and never do any thing for temporal *Profit*, but to preserve the *Peace* and

(f) 1 *Cor.* 2. 8. (g) *Isa.* 5. 21. (h) 2 *Tim.* 3. 1.

14 *The Persecutions of the Righteous.* Lett. VI.

Quiet of those who shall retire thither; the rest is of small Importance. I am troubled to hear, that you reap these temporal Profits; because they are only a Part of that Rest (i) which God has promis'd to add to us, *if we seek his Kingdom.* Neither desire Events to fall out according as you foresee them; for this were not pure enough. All Self-Satisfaction is but a degenerate Concupiscence. If we could glorifie God by being look'd on as false Prophets, we were obliged to pray that this might happen. Christ has indured much Shame to give us an Example, and would we refuse our Share in it, or seek for Praise and Applause! This were not to be true Christians. If you come by Land, take good Advice that you expose your self to no Hazards; because you know not the Roads. Mr. S. remembers you, as do likewise all our Friends.

Novemb. 17.

1668.

LETTER VI.

To the same Person who was persecuted and imprison'd for the Truth, tho' under vain and frivolous Pretexts, in which his Persecutors sought their Temporal Interest. Advice about his Conduct towards his Enemies.

SIR,

1. SINCE I read the Account you sent me of *Gorin's* Affair, I am no longer surprized that he hinders you from going to *Noordstrand*, fearing his Procedure may be discovered. Neither is it any Wonder, that *de Swanne* has hired a Boat on purpose to go to *Brabant*, to the End he may dissuade your Creditors from releasing you; for very much of their Interest lies at the Stake. For if you come to recover your Estate, and call to Account all those who have cheated you, they will have much ado to satisfy you. How can you expect that

(i) *Matth. 6. 33.*

Lett. VI. The Persecutions of the Righteous. 15

Gorin should show the Discharge of the Money he gave you for *Noordstrand*, since he never got any? And how would you have *de Swanne* give you up a just Account, if he has kept a false one? No doubt these Persons, and all others who have dealt unfaithfully by you, will leave no Stone unturn'd to detain you here, altho' it should cost them both Money and Pains: Because they will still suffer more Loss and more Infamy if their Dishonesty come to be discovered. The Fathers (of the *Ofatory*) in like Manner cannot shew that Discharge of Money which they pretend to have; and if they were obliged to give an Account of all their Intromissions with *Noordstrand*, perhaps their Claim would be reduced to a small Sum. So that they will be sure not to allow you to return to *Noordstrand*; because their Shame would be discovered, and their Claim extinguished. So 'tis perhaps with the other Sharers who have any Pretensions against you: Every one being sensible of his own Dishonesty, will certainly do his best to conceal it.

2. 'Tis no Wonder they advise you to leave me: For they have Wit enough to foresee that I penetrate the Truth of many things, and may easily discover their Fraud and Knavery, to put them on their Vindication, and prevent their practising such Arts any more against you. This is what allarms them against me, and not the Fear that we live lewdly together. For if you were conversing with a Whore, I believe no Body would hinder you; on the contrary they would excuse this, and would look upon it as a great Sin to believe it, much more to speak of it: For the Salvation of your Soul goes not so near their Heart, as their own Self-Interest.

3. You have dealt with them in order to draw them to God, and the Practice of a Gospel-Life; and they have dealt with you in order to draw to themselves all they could of your Wealth. It must necessarily happen that your Goodness be overcome by their Wickedness; because the Wicked are much more numerous and powerful. One Man alone, who despises worldly Riches, cannot bear up against all the World, who seek their Self-Interest. You could not miss to be suppress'd and run down by such furious Adversaries: And so much the more that your Simplicity afforded Matter to them, when you gave to one of them an Obligation, to another a Signature, to another a Piece of Ground, to another a Sum of Money:

All

6 *The Persecutions of the Righteous.* Lett. VI.

All this added Fewel to their Avarice : But as soon as they saw, that you design'd to alter your Way with them, and that they could trick you no longer, they endeavour'd to destroy you, to the End they may keep what they have. If they could procure your Death, every one would keep what he has, and no doubt *Gorin* would take Possession of that Part of the Estate which is mortgaged to him ; the Fathers would keep the Estate they have, in consequence of their Contract of Sale ; *de Swanne* would never adjust his Accounts ; and so of the rest ; therefore every one will use his Endeavours to ruine you if he can.

4. And you cannot yet clearly enough perceive this, your natural Goodness makes you still speak to these Persons as to your Friends, and declare to them your Intentions. Which you should conceal, or say nothing at all ; for they endeavour always to teaze you more and more. I would have you speak of no Business to *Patin*, since he came here only to hinder your coming out of Prison ; having said, That were he not afraid you should get our, he had not come to *Amsterdam* : And you are so tender-hearted, as still to open your Mind to such People. He has no Business with me, and I have nothing to say to him. If he will have the City or the Tower for your Prison, let him do so, or otherwise let him be gone. We will endeavour it ; and shall also divulge this Cruelty.

5. Speak little, I beg it of you : Altho' you speak but indifferent Words, they will make their Advantage of 'em, and are in their Hearts glad at your Misfortune : Therefore I would only say : *Let me have a convenient Place, where we may have Liberty of speaking ; till then I have nothing to say to you* : And continue constant in this without either asking or answering any Questions. I as well as you should be wholly silent in this dangerous time. For the little that I speak is too much. Therefore let *Patin*, *de Swanne*, *Gorin*, and others like them be gone ; they would not speak to me for any good End, nor to you either. Mind this well : You will find it most true. The less we do and speak, 'tis the better ; they shall be sooner overcome by our Suffering, than by our acting. Say you don't know where I am : For they don't seek me for any Good : But if they are willing to give you a convenient Place, you must take it. Continue in the mean Time strictly united with God. 'Tis he alone who can protect

Lett. VII. *The Persecutions of the Righteous.* 17
protect us. I am very sensible of your Trouble, but can't ease it as I could wish. Let us go to the Almighty.

LETTER VII.

To the same, concerning the Two first Letters of her Book called Innocence vindicated. Good and Evil are inconsistent. To do nothing for any Person but for the Truth's Sake. To consult God on every Occasion.

S I R,

1. **S**EEING you desire to know to whom I direct my Letter, I send you the Beginning of it, to the End you may read it, and return it to morrow to get the rest. 'Tis an Answer to the Letter which Father *John* wrote me, and also to that which Father *James* sent you by *de Swanne*. I have taken Occasion from these two Letters, to tell the Fathers my Thoughts. I believe they never imagin'd, that this Affair would be so fully discovered: but 'twas very necessary. I pray God to open their Eyes thereby, and to give you the Grace to behave so in all your Actions and Words, as not to belie the Character I there give you. Which is indeed a just one at the Bottom, but accidentally you often act contrary to it, by not taking heed.

2. The other Letter shall be directed to Mr. *Arnauld*, to let him see how *Gorin* has behaved: For I don't believe, that he in the least knows the true Matter of Fact, nor the other *French* Sharers neither. And therefore 'tis fit to inform them of it. I am sorry it was not done sooner. It seems that God's Time is not yet come, or else that the Devil would fain retard it. For all goes cross as well in the Writing, as in the Printing: Patience.

3. Indevour only to keep your self stedfast to God, and in (a) Peace with your Neighbour: When this is done, all shall go well in due Time. I am extreemly weary of conversing with Men, desiring your Release, to the End I may remain alone with God: For I'm no longer able to deal with Men; since they understand not

(a) *Rom.* 12. 18:

18 *The Persecutions of the Righteous.* Lett. VII.

what I say, much less do they know me. They can't bear with that Spirit (b) of Justice and Truth, which God has given me; and for my Part, I can't endure their Iniquities, which they fancy sometimes to be Virtues. And thus my Soul is in a continual War, from which I would fain be delivered; seeing it hinders me from hearing the Voice of God, who speaks continually, if one were always attentive.

4. As to the Design you have of procuring an Approbation of my Writings in your Country, or in France, I am no wise against it. For it were a very desirable Thing if it could be obtain'd; but I'm afraid it will not: Seeing the Evil which has the Dominion over the Hearts of Men, will not allow so great a Good to be communicated: Neither does it seem to me the proper time for obtaining of it: So long as you are not justified, they will suspect every thing that comes from you in all the Places where you are defamed. This was seen even in Jesus Christ: Altho' all that he either did or taught was good, he was look'd on as an (c) Evil-Doer, by Reason of the Contempt thrown on him by the Priests and Scribes.

5. You must never do nor omit any Thing for this only Reason, because I say so, or because you would humour me: This were to make your self a Slave, whereas God has created you (d) free, but you must do or leave undone the things that are good and convenient, only for the (e) Glory of God, and the Salvation of Souls, If I say any thing that is not of this Nature, never do it, nor any thing else merely because I say it, but solely because the Things are good in themselves. For a blind Belief is never good for any thing.

6. We don't well understand one another: For if I say I would not do such a thing so, nor at such a Time, you omit that Thing entirely: And when I say, do such a Thing, you then run to an Extream in doing it, or do it after a Manner, or in a Time, when the Thing that is in it self good, becomes bad: As very wholesome Victuals do Harm to one who eats of 'em to Excess, or at an unreasonable Hour. I believe I have already told you this, but you don't conceive it aright, or can't practise it. We ought always to ask of God, after what Manner, and at

(b) Eph. 5. 9. (c) Matth. 27. 17, 18, &c. (d) Ecclesi. 15. 14. (e) 1 Cor. 10. 31,

Lett. VIII. *The Persecutions of the Righteous.* 19

what Time, we should put in Execution what we know to be his Will ; lest by our too great Forwardness we make a Thing become bad, that is very good in it self.

7. If we must use so much Circumspection even in those things which we know to be the Will of God, much more ought we to be circumspect and cautious in these Things, which proceed from our own Imagination, or our Passions. I have much ado to make you comprehend the Motives and Ways, according to which God moves and leads me ; if you can't comprehend them, after having so long convers'd with me, how can they understand and comprehend me who have but short Acquaintance of me? And therefore I say often, that I am as yet alone in the World, as not having met with any one who frames his Life according to the Sentiments that God gives me, which I mightily regret.

LETTER VIII.

To the same. That those who are apparently most devout, are void of Charity: And others full of Malice and Treachery. 'Tis better to depend upon God, without any humane Means ; than to make Use of the Wicked to ruine our selves the more.

S I R,

IT seems to me that the *Mennonists* are the *Priest* and *Levite* who pass'd by the wounded Man in the (a) Gospel, and looking at him left him lying in Misery, until the *Samaritan* came, who had Pity on him, dress'd his Wounds, and carried him to a convenient Place to be cured. If we had not made this Trial, we had not known what Length the Charity of the *Mennonists* would go. I wait to know the Will of God, when I shall present the *Vindication*. I shall not then tarry a Moment. If you can still indure the Prison easily, 'twere better to delay yet a little, than to importune our Friends for your coming out on Bail ; to which they are not very forward: I believe that God intends to do all Himself, and will move their Hearts in His own Time. The less we act,

(a) *Luke* 10. 30.

20 *The Persecutions of the Righteous*. Lett. VII.

it shall be the better for us. For all their Mouths are wide open to (b) swallow us up at the first Word we *speak*: When an Enemy is so strong, we must overcome him by Patience rather than by fighting against him. Therefore keep your self quiet, and speak as little as you can of your Business. 'Tis very hard to distinguish a Friend from an Enemy. We must speak little, and hear much.

2. Our *Attorney* was sick on *Munday*, and did not appear to accept of the Sureties from those who last arrested you; but by his Servant caused *prorogue* the Term till *Thursday*: Methinks we should let him be doing: He has the *Note*; if he does not obey it, the Arrestment will be found null, for not having given Bail, and made Choice of the Place in due Time. He is certainly bribed by the adverse Party, but we can find no other. He who has the best Character of them all, said, that he would not serve us, unless he whom we employ would voluntarily desist; and he being asked, said he would not desist, but continue in the Cause. I believe he and our Advocates too take Money from our Adversaries. And therefore we must depend on *God* alone, and not on Men, who favour Iniquity, and contradict Justice and Truth: For to turn off a bad Attorney to imploy a worse one, and have the First for an Enemy, is no Remedy for this Evil. I hope *God* will assist us sufficiently without either Attorney or Advocate; who seek only to get Money, and not to support the Cause that is intrusted to them.

3. 'Tis written on good Grounds, that (c) all Men are *Liars*: We must give them over, and have recourse to *God* alone. *Gorin* will imploy 4 Advocates to adjust your Release upon Bail; and *Friends* will also imploy some others. For my Part, I think 'twere only to give Money to be betrayed, as we often give to Physicians to be kill'd. Therefore if you can suffer, let us act no more, *God* will procure your Release by some Means or other.

(b) *Job* 37. 20. (c) *Rom.* 3. 4.

LETTER

LETTER IX.

To the same. A divine and admirable Advice concerning the Manner of making use of Men and humane Means.

S I R,

1. I Should be very glad to see you disengaged from all the Creatures, that you may put all your Confidence in God alone, who can do all things, and only make use of Men as long as their good Inclinations last, and no longer, without ever resting on them; since they are as changeable as the Moon. Your Goodness is not of use for conversing with Men now-a-days. They are too cunning, and no wise sincere. 'Tis requisite to have the (a) *Prudence of the Serpent*, and a profound Recollection in God, that one may not be cheated. De Swanne has contrived all this Affair with the Sharers, although he deny it. I know not if you should trust him with Father James's Letter, or others, seeing he has no other Rule but humane Regards, which is the Case of most part of Men at this Day. He who has found a faithful Friend has found a great Treasure; which I beg of you to consider well: For otherwise you shall never escape from the Hands of your Enemies.

LETTER X.

To the same. We must not follow humane Prudence, but the Spirit of God. 'Tis better to be guilty of Faults in the Sight of Men, in following the Spirit of Justice and Truth; than to be guilty in the Sight of God, in following humane Regards: because Consolation and Redress are the Consequences of the first; whereas the last torture the Conscience. The Usefulness of Sufferings.

1. YOUR last pleases me, because it seems to come from a more composed Spirit. The Reasons you tell me of H. D. F. the Captain, appear to be solid. I

(a) *Matth. 10: 16.*

22 *The Persecutions of the Righteous.* Lett. X.

my self judged that all these Persons had no other Aim, but to get your Estate ; and that the P. might interest himself therein, if he saw Matters disposed for this : But nevertheless I still believe that it were very proper to declare the Pretensions of H. D. to all those who may blame you for not following his Advice ; because this would justify your Procedure even to the President himself, who would never find fault with the Reasons you give for your desiring to be repossess'd of your Estate before you sell or mortgage it.

2. I am sometimes moved to answer the Letters that are writ to you ; but when you don't desire me, I think you chuse to follow humane Prudence rather than the Holy Spirit. In which case your Conduct will be better in the (a) Judgment of the World than mine ; for I have overcome all humane Considerations, and I only regard the Spirit of Righteousness and Truth, without looking further. If I commit Faults in the Eyes of Men while I act thus, I am very willing to suffer for Righteousness sake ; but if I were guilty of any from humane Regards, I should be tormented in my Conscience.

3. And therefore I will leave you to act from humane Considerations, but I my self will keep by the Truth. For you ought not to follow (b) me by way of Submission : for we are all free, and Masters of our selves. 'Tis not fit that one Person should subject himself to another, but all should submit to the Holy Spirit, and follow what he teaches us : And he who understands it least, may ask Advice of one who understands it better, instead of following his own Self-Will, or that of other Persons as corrupt as himself, altho' the most part of the Affairs of the World are managed by these Self-wills.

4. I see this, and I reprove no body, because it would signify nothing. But as for you, I am loth to bear with this in you, and as loth to reprove you : For truly you have more of humane Prudence than I ; because I simplify my self daily, and will not consider either my own Person, or that of others : And on the other hand, in suffering you to act from humane Regards, I'm afraid you might fall into great Inconveniencies, which might do harm to the Designs of God. Would to God we were all united in his Spirit, or not join'd together in outward

(a) *I Cor. 2. 4.* (b) *Ibid. 11. 1.*

Lett. X. *The Persecutions of the Righteous.* 23

Affairs : For when you commit any Faults, I am obliged to suffer with you, and cannot redress them when 'tis too late. God has given me the Grace to foresee and often to prevent Faults by some Precaution; but you wait till the Fault be committed before you foresee the Remedy. This divides our Wills.

5. Here are Letters which will let you see that it had been good that your Cousin had been distinctly inform'd of the Pretensions of *H. D.* They had not been so apt to give Credit to the Lies, which he makes the Counsellor, as well as others, believe. I am not for offending any one, and am still of the Sentiment, that one ought not to disoblige if he can shun it; but to declare to your Friends the Design he has on your Estate cannot in the least disoblige; seeing he himself has declared it to several Persons; and his saying, that you suspect him, or will not follow his Advice, would appear to be groundless, if People were fully inform'd what Advice he gives, and for what end.

6. The Letter I wrote to you in *Light risen in Darkness* (*) sufficiently shews how one ought to suffer the Injuries and Wrongs that are done him, if you would practise it aright. This natural Goodness, to suffer the Sins and Faults of another without saying any thing, was as usual to me as to your self; I gladly excused the Faults of others : But since God imparted to me the Spirit of Righteousness and Truth, I have been constrain'd to follow it, though I should disoblige all the World by doing so. But I easily perceiv'd, that though by this Spirit of Truth I committed things that were Faulty in the Eyes of Men, yet God defended them; or if he permitted Men to take Offence at them, it was to afford me an Occasion of being purified by Sufferings and Persecution; as in what I declared about the Children in the Hospital, &c. I was always in Peace of Conscience, and suffer'd joyfully, because it was for (a) Righteousness and Truth : If it had been occasion'd by my being afraid of, or willing to please Men, I had never been a Moment at Rest. I even fear, that a Word I made one drop to *Gorin* was the Cause of your Imprisonment; however I can't repent of it, because I see that God will certainly reap Glory from it, if you continue faithful to him.

(*) Part I, Lett. VI. (a) *Matth.* 5. 10, 12.

24 *The Persecutions of the Righteous.* Lett. XI.

7. Though all the Men in the World, yea, the Duke and all his Council should forsake you, fear nothing. If you have put your Confidence in God, he will never fail you. I know well 'tis grievous to Nature to be in such a Captivity; but it is absolutely necessary for you, if you are to serve as an Instrument in, the Work of God. A solitary Prison, such as I have been in, could not have sufficiently mortified your natural Activity : That would have revived as soon as your Release had allow'd you to converse again with Men; for not having had sufficient Knowledge and Experience of these, you would always have fallen in the same Faults as formerly, and they had cheated you more than ever; for you could never have look'd about your self, but after such an Experiment as you now have. You must not imagine that the World is not as your Apartment: It is yet worse generally speaking, but better mask'd and disguised; and the Evil that is best known is always least dangerous. Therefore join with me in blessing God that he gives us the Grace of Sufferings. He will send us none beyond our Strength. I love you better in this Prison than I should do if you were governing *Noordstrand*, before you had submitted the Government of your Will wholly to God; because I love the Perfection of your Soul more than Ten Thousand *Noordstrands*.

L E T T E R X I .

To the same. The Hatred which the Devil has against Light, causes him to raise Persecutions. We must resign our selves absolutely to God by suffering for Righteousness sake.

S I R,

1. **T**HE Devil cannot bear this Light, which must yet encrease; and therefore he will do his best to stifle it before it appears; but God will overcome him. In the mean time we must be upon our Guard, for his Power is great. 'Tis for me they seek at present. I believe that *Niewkerke* has brib'd our Neighbour, to learn if I am not secretly in our House. She asks frequently Questions in order to discover it; sometimes, if it was
he

Lett. XI. *The Persecutions of the Righteous.* 25

he who open'd the Door so early ; at other times, if I am not yet return'd ; and then she says, that I am privately in the House. She has not the least Concern in all these Things, but they are in all Appearance suggested to her by others. *Niewkerke* told *Daniel*, That he would hinder us from going to *Noordstrand* ; and some time ago *Verschagen* and the rest of them told me, that if I were in *Noordstrand*, they would quickly murder me. So that of Necessity I must continue a Prisoner as well as you, till God deliver us. This *Vindication* makes a great Noise among the Priests. I cannot learn what it does among the Magistracy ; because we have no Man that we can trust.

2. Let all your Dependance be upon God alone, and no longer upon any Creature ; for they are all changeable and perishing : I hope now you will become a Child, because you are in the same Condition as the Mother was in the Hospital, forsaken of all, and in a Thould Perils and Dangers. There remains (a) nothing but a total Resignation without any humane Means. The Devil has no more Hold of you, unless by Precipitation, Excess, or Violence of your Passions. These natural Inclinations not being as yet overcome, give him a Power over you, if you rely upon your self. As for the rest, I laugh at him. The Persecution is not raised neither for the Debts, nor for *Noordstrand*, nor for Religion, but to hinder the Designs of God ; all other Things are only Pretexts they make use of to compass that end. Therefore be easie in suffering such Persecution (b) for Righteousness sake. God will overcome in his own Time. Throw your self into his Arms as a new born Babe, and he will certainly guide you into a safe Harbour.

June the 26th,
1669.

(a) *Psal.* 27. 10. (b) *1 Pet.* 3. 14.

LETTER

LETTER XII.

To the same. The Treachery of Men. Universal Dangers. In what sort of Dangers God vouchsafes His Assistance.

S I R,

1. I Send you the Certificate, the Papers, and the Sentence given upon them, by which you may see the Treachery of D. If he could do worse, he would surely do it, that he might oblige you to resign up your Estate. I will send a Warrant to your Cousin to pay my Money to whom you order. This Sentence can do us no other Good, unless to get rid of our Attorney, who has left you Four Months in Prison without ever enrolling your Cause: And the first time he did it was to procure Sentence against you without a second Hearing. 'Tis probable that he was the Day before diverting himself out of Town with our Adversary: For E. heard the Advocate *Elzevier* invite him; and going the Day after to speak to our Attorney, his Father said, that he had been abroad all that Afternoon with a Company of Advocates and Attorneys, where doubtless they had concerted their next Day's Pleading. They were always represented to my Mind with a Mouth wide open, to swallow us up at the first Word we should speak, which happen'd. If I had seen the *Eschevins* cross Interrogatories, as 'tis the Practice to have a Copy of them two Days before the Witnesses are produced, I had never allow'd them to insist upon them. For there was no Ground to doubt but Sentence must be given against us; since we brought no Proofs that both the Parties were respectively dependent on the same Judge, but on the contrary, your own Witnesses deny'd it. 'Twas a Trick in the Attorney to keep up their Counter-Queries until the very Hour of Pleading, and 'twas not in our Power to get them sooner, though we used all our Endeavours. He chus'd rather to carry it to our Adversaries, and go out of Town with them, that he might not be found. I think this might still be rectified, because they were not imparted to us two Days before, as the Practice requires; but I know not if it were adviseable to use any further Endeavours here-in, since we see that all the Practitioners are corrupted,

and
wrote

Lett. XII. *The Persecutions of the Righteous.* 27

and study only to betray People to get their Money. Were it not better to resign our selves to God, until he become our sole Advocate. ...

2. The President of the *Eschevins* sent for me to come and speak to him. I durst not venture to go for several Reasons, But I will send him a Letter by *Van de Velde*, which will be more to the Purpose. He is the only faithful Friend who remains with us. All the rest are withdrawn, but should they return afterwards, they will find themselves mistaken: For I am resolved to impart my Mind to no body, and then they will profit more by my Writings. The Fifteen Letters of *Light arisen in Darkness*, Part I. go off very well in *Dutch*, and the *Vindication* is lying still: We must endeavour to disperse them over all, before you come out; and you may also write a Letter to seek Alms, to the Shame of the Fathers. They would come very seasonably too, for we want a deal of Money. This however does not make me uneasy. As long as I have any thing, I will not be wanting in a Matter which tends to the Glory of God, as this of *Noordstrand*. But I grudge to pay such excessive Fees. I gave Seven and Six Pence for *Daniel's* Attestation, and a Crown for a Copy of the Resolutions of the Sharers, and so of the rest. I have still what's sufficient, but 'tis with Regret that I pay what is not justly due.

...3. What I can do my self goes well; but when another is to contribute, I am at a Loss. The Devil has Power over the Minds of all. He hinders me either directly or indirectly. Many do it maliciously, and others for want of Power. 'Tis like a Deluge of Evil, which on all Sides sets it self against what is good. Our Advocate is gone; he says, 'Tis an Affair of the Devil's, and that he will no longer meddle in it. He is a good Man, but not subtle enough for the Knavery that is now practis'd.

4. The same Night there broke out a Fire near the Place where I was, which made me change my Lodgings. At Two a Clock they cry'd *Fire*, and when I awaked, I saw the Flame opposite to my Windows. I did not think that I had time enough to retire, but the Fire was shortly after extinguish'd. However, I durst no longer sleep there, and went away the same Night.

5. We

8 *The Persecutions of the Righteous. Lett. XIII.*

5. We are in danger every where : And therefore we should not desire earnestly to be deliver'd from the present Dangers, lest escaping these we fall into greater ; 'tis better to remain faithful in those which befall us, than to run voluntarily into others. Methinks you would do well to continue where you are, without shifting from one Danger to another. I have used my utmost Endeavours to get the Tower for your Prison. You should be as much upon your Guard there as if you were at my Lodgings. Hitherto I could not possibly find any other Expedient for relieving you, than what I have try'd. And therefore 'tis better to continue in a necessary Danger, than in one which we voluntarily chuse ; because God in such a Case has promised to preserve and assist us. When all humane Assistance fails us, 'tis then that God shews himself to be our true Help, and not before, when humane Means can still secure us. God works no Miracles ; but when we are forsaken of all humane Succour, he comes with his Divine Aid, and lets us see that he is Omnipotent.

6. Therefore I wish you would continue in the Place where you are to make use of all Means for your Subsistence and Health, without waiting till you come out ; seeing we know not when that will be. I think you would do very well to let your self sweat when it offers ; provided you come not too suddenly out of the Sweat, you may continue almost always in it. This would make the noxious Humours in your Legs to evaporate. 'Tis true, it were better to procure a Sweat in a more healthful Place ; but since this is impossible, we must do as well as we can, and not neglect our selves, because we have not every thing to our Wish.

LETTER XIII.

To the same. The Treachery of Men : The Weakness of some ; Want of Charity in others. We must overcome by Suffering.

S I R,

THE Petition which our Attorney sent his Servant to ask of you, is that which was presented for getting

Lett. XIII. *The Persecutions of the Righteous.* 29

ring you out on Bail, to which there is a favourable Answer on the Margin. He has no Occasion for that Petition, but to let your Adversaries see it ; if he can find any thing therein to wrong you, or to demur the Suit. He is a very ill Man, who acts vigorously and cunningly for the Plaintiff, and cheats you. O execrable Wickedness, which they make no Conscience of! They are altogether prostitute Souls. He says positively, that he will have Advocates, and that he will not plead alone against so strong a Party. His End herein is, that Advocates of his Acquaintance may assist him in betraying you. He makes *Van der Swinder* believe, that our not soliciting the Judges has been the Cause that your Suit has ended thus at the long run ; that he has so much Business that he forgets this : But he has never forgot to urge the Things that are to your Disadvantage, and favourable to your Adversaries, as he still does in desiring to have the Petition which has no Relation to them. 'Twas against my Will that the Attestation of *H. D.* and the Authentick Citation of all the Sharers were given to him ; but I could not make the Advocate understand that he had nothing to do with them ; because he said he had, that he might put them immediately in the Hands of your Adversaries, to consult thereon the whole Cabal and their Master too. However this is no Loss, since they must have a Copy of them after the Magistrate has seen them.

2. If God's Time is come, all will go well : But if not, we shall still meet with Delays. We must not rely on any humane Assistance, neither on the Sentence of the Court of *Gottorp*, nor others, but on God only. For we are, as it were, quite surrounded with the Fire of Hell ; we cannot stir a Finger, but 'tis instantly burnt on all Sides. The more we think to advance, we fall the farther back. God will do it all alone ; for Man can do nothing.

3. I told you, that *Mrs. S.* would not believe me... She is not in that Light, as you imagine : Had she been stedfast in the Belief of the Spirit that leads me, the Devil could never have had the Power to torment her thus. She indeed believes that I have the Holy Spirit, because you tell her so, but not because 'tis really true ; and you don't discover this, because of the good Opinion you have of her, who believes you rather than God : And I can give her no Assistance, unless she have Faith, and much

30 *The Persecutions of the Righteous.* Lett. XIII.

much less let her know her Faults, when she thinks that I have as many as she, and that my Avarice and other Imperfections are no less than hers. In fine, I must let her alone, lest I prove a Stumbling-block to her. I wish you would never speak of me, neither to her nor others; for your Praises make me to be contemn'd, and you hated, or at least suspected even by your Friends. My Writings, without any Words, shall make me sufficiently known to those who are upright in Heart: And I desire not to be known to any others. Therefore speak cautiously of me; and in this case you must bear with the Weakness of those who are blear-eyed. . . .

. . . 4. I am willing to assist you in every thing that is good and necessary; and you ought to desire nothing of me that's evil or superfluous. You often do amiss in temporal Affairs: We shall never agree in this. For the Spirit of God regulates as well temporal as spiritual Affairs, and all things else, how inconsiderable soever. You proposed to ask Alms of all the Catholicks. I don't disapprove of this, in case you continue any longer in Prison. It would be then to the Shame of your Fathers, who have not sent you a Farthing these four Months you have been a Prisoner, though they have been inform'd of your Necessity. You might ask for your self and your Companions in Misery. A short Letter might be printed, which you might sign below, and write with your own Hand above, *Sir or Madam*. This would make as much Noise as the *Vindication* it self. Let us think yet a little on't. Be in the mean time content to suffer so long as it shall please God. I send you two Shirts, the one is for your self, for there are no more clean, and we have no time to wash them; you may give the other to whom you please.

5. Since the Writing hereof I have received a Citation given to your Attorney by *Gorin*, to which I would not answer one Word, nor move in it at all: For if you should desire him to prove that he is a free Citizen of *Paris*, this would look as if you were satisfied the Suit should go on here. 'Tis better to suffer, than to fight against so strong Enemies, who use their utmost to surprize you. Since they go upon no just Grounds, they will throw themselves down headlong, if we let them be doing. The Devil bursts with Spite when we despise him, and make our Address to God. If we had

Martine

Lett.XIV. *The Persecutions of the Righteous.* 31

Martine here, we ought absolutely to tell the Attorney to meddle no more in your Cause. I shall send to him to see what he will do. The *Eschevins* will be better satisfied of the Treachery which they do not now believe: It will discover it self sufficiently if we let him alone. They cannot legally wrong you more than they have done; but if they had you out of Prison, they might murder you, if it were in their Power. Offer your self to God. While the Devils are acting, lie you still. Affect nothing, and be not over-hasty. All will go well in due time.

June the 28th,
1669.

L E T T E R XIV.

To the same. Of the Indispositions and Unfaithfulness of Men. One can no longer trust nor speak to them. Evil reigns under fair Pretexts, and even with Violence. We must suffer.

S I R,

1. **T**IS enough that the *Vindication* was writ without your desiring it. You may know to whom it was sent, and even order what is proper about it, without Regard to the Fathers of the Oratory or others. I would have it known that I made it without you, but not against your Will, since you owe many Thanks to God, who has given so much Strength and Light for publishing of the Truth.

2. We should be nearer, that we may understand one another, or at a greater Distance to prevent Contradictions. For if I intend to let you see a Fault in your self, or in others, you will immediately excuse it, or remedy it by running into another Extream that is worse than the Fault it self. This makes me wish to have (a) *Wings*, that I might flie away far from all the Creatures; which I will not do so long as you want my Assistance; but I would only make you understand how uneasie it is for me to deal with Men, who still live to themselves. They act almost in every thing contrary to the Spirit of God. And when I would tell them of it, they think I am reproving them, and strive to defend or excuse themselves. I

32 *The Persecutions of the Righteous.* Lett. XIV.

find it thus in every one. *Galle* brings in Arguments to prove, that what I writ to him in a Letter is not true. *Rogue* does the same: And *Serrarius* worst of all, swears in a Letter, that it is not true that he went to any Place in order to blast my Reputation: And you say, that you are sorry the Regent believes you too much, which I never thought; for she does well to believe you: I say only, that she believes Men rather than God; because she sees them, and not him. Neither do I say by way of Reprimand, that she does not believe me; but I would make you understand by it, that she is not submitted to the Spirit which guides me, as you believe, that you may know how to behave your self towards her for the future. For I am not concern'd whether she, or any other Person in the World, believe me or not; I should be at no Loss though no Creature believ'd me; but I would fain have those who are willing to live with me understand what I mean, without giving me so much Trouble by their Replies and Controversies, which rob me of my Time; and I am resolved not to continue thus.

3. 'Tis necessary to understand me, or to leave me; because I think they are (b) *idle Words*, when I repeat so often the same thing, or tell 'em to them who are not willing to observe them. God will not put me upon such Business. There are abundance already whose Business this is, as all the Preachers and Directors, who repeat the same Discourses without any Effect all the Days of their Life; and both they themselves, and others, are as much the better for it at the End of 30, 40 or 50 Years, as the first Day they began. Certainly, my dear Child, I can by no means follow this Practice. 'Tis necessary that those who would live with me should understand what is the Spirit of God, and that they follow it; or otherwise they should leave me. For it will be impossible for me to bear with them any longer, after having told them of it.

4. You have good Cause to be surpriz'd at the Unfaithfulness of the Advocates, Attorneys, Clerks, &c. As for me I can see nothing, but that they study to lie and cheat handsomely, and that one gives them Money to be betray'd by them: And this Disease is incurable; for if we think to change, we shall find our selves still worse.

(b) *Matth. 12, 36.*

Lett. XIV. *The Persecutions of the Righteous.* 33

They account it brave to know how to get a deal of Money, and to engage Persons in tedious Law-Suits, far from making Conscience of it. You have not as yet known the Wickedness of Men, as you will discover by this Business, after which you can no longer doubt but that their Wickedness is come to the highest Pitch, and that one should stand more upon his Guard against Men, than against the wild Beasts; because these cannot do so much Harm to our Souls and Bodies as wicked Men do, who are at this Day so encreased, that we hardly know any other. *Jesus Christ* might well call them (c) *Perilous Times*; for the Dangers at present are almost inevitable: If we think to withdraw from the Danger of Fire, we fall into that of Water, and in coming out of the Water, we are stung by a Serpent; so that one scarce knows how to speak, eat, or walk without being in Danger. For there is no longer any (d) *Faith* among Men, and still less of Charity, nor any thing of Honesty. The righteous Man walks in the midst of his Enemies, whence he can't escape without a Miracle. He who has not found this by Experience, has not yet attain'd to the Spirit of Righteousness and Truth, and has not the internal Eye: They are blind Men, who think themselves secure in the midst of Dangers.

5. Let us not be of that Number; since God has open'd our Eyes: let us be satisfied of the Wickedness of Men, and no longer trust to them; for they will deceive us under very holy Pretexts. Let us put our Confidence in God alone, and suffer patiently what Men can do unto us. We must overcome them by suffering, rather than by fighting against them: Because the Devil has in this Age too much Power over their Minds. They are not to be conquer'd, and are without Hopes of Conversion; for we are in the Reign of *Antichrist*. He even fights against the (e) Saints, and murders them. We must not be surpriz'd if he would also kill us: Let us die willingly, if God gives him that Power. For the bodily Death is the Beginning of Eternal Life. We begin to die when we are born; and we truly live when we die for Righteousness and Truth.

June the 30th, 1669.

(c) 2 *Tim.* 3. 1, (d) *Luke* 18. 8. (e) *Rev.* 11. 7, 8.

C

L E T

LETTER XV.

*To the same. Precautions against Men and Enemies.
Not to follow our own Thoughts. To be resign'd to
God.*

SIR,

1. I Think you would do better not to speak at first to the Fathers, excusing your self because of your Infirmities: And if they press you, desire them to return after Dinner, that you'll endeavour then to get up. That you may first know what they would say, let them be ask'd, What you have done, that you are confin'd to a Dungeon? Whether they will not allow you the Town for your Prison? And that then you shall speak to them, else you have nothing to say to them. Speak as little as you can to any one; for whether it be good or bad, your Enemies will take Advantage of it.

2. You must ask them to set you at Liberty, that you may be in a Place more suitable to your Infirmary. But promise nothing in particular, neither Mills, nor Church, nor Tithes. For 'tis always the Practice, that you should offer to indemnifie your Bail upon your whole Estate, by which they have Security on the Whole, in case they be molested; and they cannot in Law ask any more: Therefore promise nothing to any one, neither by Word nor Writing; for one Word alone is sufficient to let 'em over-reach you. The Devil is too malicious: They say, the Fathers are like mad Men, upon account of the *Vindication*. If (a) they had not done undecent Things, they would gladly have come to the Light, that their *Works might be known*. Don't you mind this: Let them say and do what they please. You know not so much as the Contents of it; since you had only read the Title. I'm sorry when you send me extraordinary Letters: 1. Because they put me to unnecessary Charges: 2. I'm tired with reading them; and 3. They disturb me. I was Yesterday taken up in writing to France and Brabant: Which I cannot do but when in Recollection; and when your Letters come in unlook'd for, they require Attention, which cannot be to Two Things at once:

(a) *John* 3. 20, 21.

Thus

V.
Lett.XV. *The Persecutions of the Righteous.* 35

Thus I lose the first Thoughts of the Work I have begun, when you send me Letters at [such a Time; and I can't recover them again, but in a new Recollection, which does not always happen before the Posts go off. I have much ado to make you understand my Ways, because you often forget them. I know well that you can't prevent the Activity of your Mind; but you should not give way to it, but offer to God your Thoughts, and wait the Event.

3. As for the Place in the Tower, all Endeavours were formerly used with the Magistrate, and it could not be obtain'd, unless upon the same Bail as for the Freedom of the Town. In that case my Lodgings were better than the Tower. The Work-house is not very creditable, and there are some disorderly Wretches there, but they are under Discipline; when they commit Extravagancies they are beat like Dogs. However, Custom and Reputation are not to be minded; if you incline to go there, you must not be hindred for these, could we have any Assurance that you would be better there. If you can find a Way to be easie where you are, it were better to stay a little. I hope there shall be some Alteration shortly. Make use of all possible Means to continue in Peace: Don't spare Money, we have it but for our Necessity. I would only know when 'tis necessary to send you any. Use the Freedom when you have Occasion for it, or you will disoblige me.

4. I wish you would rely on God, and not on Swearing, on the Times of the Moon, or the Seasons of the Year; because he can cure you without those humane Means: And *the Desires we have of Things that are impossible can't come from him.* They only trouble you and me. If you knew how to come to this total RESIGNATION to God, you would gain a Crown of Martyrdom for every Danger in which you are resign'd. Men can't shun these Dangers. 'Tis necessary that God alone should preserve you: And therefore throw your self into His Arms for Death or Life, and you shall feel his Fatherly Hand.

5. H. M. is gone to day to rouze up our Friends to be your Bail. I fancy he'll not succeed: For the Devil has Power over 'em; but we must try 'em, that they may know themselves, and not believe themselves charitable, when they have no Christian Charity. Say to

36 *The Persecutions of the Righteous.* Lett. XVI.

no Body, I will go out, or I will stay here; but leave all to God. Make Men but sensible of your Captivity; and if they have any spark of the Love of God, it will break out; if they have none, we shall find it always in God, if we seek it purely. For he loves us more than we can love him. Ask no other Favour of the Fathers or others, but to have the Town for your Prison, otherwise you will not escape them: For one must not open his Heart or Designs to his Enemies.

1669.

LETTER XVI.

To the same. An Exhortation and Consolation in his Persecutions and Sufferings.

S I R,

1. **I** Have recommended your Affair to God; leave Men and also humane Means, and resign your self wholly to God: For the more one endeavours to relieve himself, the worse he'll find it. Rest satisfied yet a little while, and see what your Adversaries will do; they will let the World see, that their Prosecution was purely malicious.

2. What *de Swanne* said yesterday, That he had a Commission from the Fathers to release you, provided you would go to *Brabant*, will be a convincing Testimony to the *Echevins*. Use all your Endeavours to procure this Attestation from the Gentlemen that are in the Room with you: For he said that they would pacifie *Gorin* and the rest, provided they had you once in *Brabant*.

3. I pray you, be content to continue there some time; and God will certainly deliver you. All this is for nothing but your Spiritual Advantage. Your Soul is much purer in the Eyes of God, than when you was put in Prison. Be not sad, but (a) rejoice, for your Reward is great in Heaven. If you knew the Happiness that will accrue to you from this Imprisonment, you would sing for Joy, and bless God with me: The Crown is after the Victory, and not during the Fight.

(a) *Matth.* 5: 12.

Lett. XVII. The Persecutions of the Righteous. 37

4. Take Notice to no body of your knowing, that you Adversary is going to pursue his Claim in Noordstrand; but say only that you must have Patience so long as God shall please; since they have taken from you all your Estate, and all the Means whereby you might help yourself, that in the end they may distress you, and that they seek no other satisfaction but your Life. I shall write to you at more Length when I have Time.

1669.

LETTER XVII.

To a Friend upon the Persecution rais'd by the Fathers of the Oratory of Mehclin, who caus'd her People to be turn'd out by force from Mr. de Cort's Heritage, to the end they might make themselves Masters of it, as they have done to this Day.

My good Friend,

I See by yours, that they intend to turn you out of the deceas'd Mr. de Cort's House. To which you must yield, since Wickedness has got the better on't, and can be no longer resisted. Go to my House which the Farmer left, and I shall cause fit up some Lodging there, as soon as possible. We may well say for those poor blind Creatures, the Prayer which *Iesus Christ* said for those who put him to Death, (a) *Father forgive them, for they know not what they do.* P. W. shall go with you, and we'll resolve afterwards what shall be done.

2. I hope all these Persecutions shall turn to Good, and be of Use for the Perfection of our Souls. I rejoice that you are Patient, and Content. Tell U. D. U. to come here with our Household-Stuff, and then we shall resolve what's to be done. Tell E. That I'm not moved to go on in the Pursuit at *Gottorp*, and that I resolve to let God do as he pleases. It seems the Time is come when we must not resist Evil. But God has promis'd to (b) *revenge the Wrong that is done to his own.* He is faithful in his Promises.

(a) *Luke 23. 34:* (b) *Psal. 79. 10.*

38 *The Persecutions of the Righteous.* Lett. XVIII.

3. Let our Household-Stuff be all taken away in good Order, and let ** return here until the Storm is over. There will be a great Change before the Month of May. Tho' the Fathers continue in the House of the Deceas'd, yet they ought not to carry it so high. For *(c) he who exalts himself shall be abased.* They would do better to go thither with Reason and Calmness, than with so much Fury and Threatning, which are good for nothing but to offend God and their Neighbours.

4. Don't you, nor any of our People, imitate them herein. 'Tis better to yield to Evil, than to resist it, when it is too strong for us. Read your Letter to E. and to *Van de Velde*, that they may behave themselves answerably to it. My Respects to you all. I am

Friday Night

Octob. 11. 1672.

Your very affectionate in J. C.

A. B.

LETTER XVIII.

Of the Persecution rais'd against her by the Priests and other Enemies, after taking Information against her, and without any Cause discharging her to Print or Sell her Books. Which was the Beginning of greater Persecutions.

My Child,

1. **I** Believe that proportionably as God works in our Understandings, the Devil labours against us by his Adherents. I thought the Magistrate here would not have proceeded in my Cause, seeing he had desir'd us to say nothing, they having nothing to object against us; and nevertheless here is the Sentence they have given against me, without hearing of Parties. They neither tell for whom, nor for what; but discharge me to Print or Publish my Books. The Reason is, the Devil is wonderfully afraid lest this Book be published; and therefore would fain hinder it. I should be sorry that *Patin* or *Marci* knew that these Books are in *Noordstrand*: For they would tell it to our Enemies, if they have not

Lett. XIX. *The Persecutions of the Righteous.* 39

yet done it; and that this is the Reason why *Patin* pursues not for the Tithes of my Lands; because the Counsellors have perhaps given him hopes that I shall be banish'd the Country.

2. I wish, whatever happens, that these Books were hid as well as can be, and that neither the Boy nor Maid know in the least where they are, and particularly my little black Box should be put underneath your Bed, that no Body may see it. I am afraid *M.* may keep me longer out of *Noordstrand* than I desire. For in conversing with my Enemies he may declare somewhat to them directly or indirectly.

3. I went one Day to my Lodging; but was obliged presently to go elsewhere by Reason of this Sentence. I am very well satisfied, and rejoice to suffer Persecution for Righteousness sake; Seeing *Jesus Christ* preached thus in his Eight Beatitudes, and said (a) *Blessed are they who are persecuted for Righteousness sake: For theirs is the Kingdom of Heaven.* For what Evil have I done, to be thus pursued and persecuted? save that of bringing the Light of Truth into the World. And for this Reason, they hate and persecute me as a Malefactor, yea, much more: For there are many Whores and other Malefactors, that are tolerated every where; whereas one Servant of God is not allowed to live at Peace in well doing. I write all this in Haste, the 2 Sept. 1673. My Respects and those of our Brethren here, to you and all the Brethren with you, I have writ a Letter to the Duke and another to the Magistrates, to know who are my Accusers.....

LETTER XIX.

To one of her intimate Friends, letting him know that while God operates in the Good, the Devil labours likewise on all Hands to dispose every thing to Persecution.

My Child,

1. I Have received a Letter from *Nicolas Henning* at *Flensburg*, who has sent the Money for the Books that were sent him, and thanks us extremely for the great Good they

(a) *Matth. 5. 10.*

40 *The Persecutions of the Righteous.* Lett. XIX.

have done to his Soul. He desires to have all that are Printed, and relishes them so well, that he is resolv'd to make War against his Flesh and Blood, in order to follow those Truths, and to accomplish his Penitence in this Life. In fine, it seems, he will become a true Child of God. He invites all the Brethren, or those who shall come from us to *Flensburg*, to lodge at his House. He writes that there is a Barn there, which they are willing to sell, &c.

2. I was very glad you had so soon a Copy of my Letter to the Duke : I think it will do well. I'll send it on *Saturday* by the Post, and also that directed to the Magistrate of the Place, which ** has translated into High Dutch. We shall see what effects they'll produce. I believe the Preachers of ** have given a present to ** that he may write their Complaints to the Duke, as it seems he has done, having alledged that we had Meetings here and Preachings : Upon which the Duke has perhaps given Orders to take Information concerning it ; as they have done, and examin'd several Neighbours about our Lodging ; of whom one said to the Magistrate, that he saw nothing that was unseemly in any of us. *H. T.* has also declar'd, that he never saw any Meeting, nor heard any Preaching in our Lodging : But upon their asking him what Account he makes of my Writings ; he had not the Courage to say any thing : Which is good for us, and bad for him ; seeing this makes appear that he is not disposed to suffer, or die for the Truth, but as (a) *St. Peter* did his Master, he wou'd deny his Mother, rather than be a Prisoner.

3. I'm resolv'd to leave all these *Frizelanders* to themselves, until they have more Light and Resolution. For at present they only occasion Trouble to me, without any Profit, and my Conversation is rather a Stumbling-block to them, than of any Use to their Souls ; and it seems they fancy I stand much in need of them, or that they bring me great Advantage. 'Tis necessary I shew them that this is not true, and that I seek no Body : I except however *J. A.* who continues constant, and will not waver in his Resolution, tho' he has much to suffer for it. His Relations threaten to come in search of his

(a) *Mark* 14. 66, &c.

Lett. XIX. *The Persecutions of the Righteous.* 41

Wife. He is resolv'd to let her go, whilst he stays in his House.

4. 'Tis pity to see how they Persecute those who would become Disciples of *Jesus Christ*, who has very well foretold them, (b) *they should be pursued and persecuted*: For otherwise their Hearts would fail amidst so many Sufferings: But we must take Courage again, and (c) *rejoice in that we are counted worthy to suffer Persecution for Righteousness, and (d) that Men speak Evil of us falsely for Christ's sake*: Seeing he calls us *Blessed* in his *Eight Beatitudes*. Here is a Copy of the Petition I presented in *Tiellens's* Name: Which has made them give over their Information, and makes them speak no more of him now, but of me only.

5. *H.* receives this Minute a Letter from *M.* by which he desires of him, all my Books that are printed in *French*: And I believe they are for * * who is now a Friend of the Pope and of the King, whose Enemy he formerly was, as were all the *Jansenists*. So that I think he has a Commission from the Pope to examine all my Books very narrowly, in order to find therein something that deserves Reproof, that he may condemn them, or at least, affront me. Were he not a malicious Man, his Heart would be touch'd with reading of them. But I fear it won't; since you have yielded so much to him at the Beginning, against my Will. I would not have you his Enemy, but had rather you would hear him, than speak to him; and if you could avoid it civilly, not speak to him at all. I don't question but they will all have their several opinions about our Books being sent thither. I would have 'em got together and distributed, 100 at *Hamburg*, 100 to your Daughter in *Amsterdam*, 100 to *Flensburg*, and 100 to *P. J.* that if they find them in one Place and condemn them, they may nevertheless be publish'd in diverse others.

6. If they will thus persecute me through all Christendom, I shall be obliged to go among the *Turks*, and I believe they will be better dispos'd to receive the Truths of God, than the *Christians* are; and by this Means, you may as yet come to *Jerusalem*, where you always believ'd God would renew his Church. I wish only to see all your Souls (e) *renew'd* in the Spirit of *Jesus Christ*,

(b) *Luke* 21. 12. (c) *Acts* 5. 41. (d) *Matth.* 5. 11, 12. (e) *Eph.* 4. 23.

42 *The Persecutions of the Righteous.* Lett. XX.

and then I shall carry you to every place where the Lord shall lead me. For I will hold him always by the Hand, and follow him to all Eternity; and he who loves me, will follow me; and if not, I'll walk (f) *alone* with my Well-beloved amidst this World, as long 'as 'tis his Pleasure; and after this Life, in his Eternal Palace. All my Cares, my Sufferings and Labours, have only this in View. My Respects and those of the Brethren, to you, and all the Brethren with you.

Sept. 7. 1673.

L E T T E R XX.

To the President of Altena near Hamburg, complaining that the Gazetteer of that Place, had publish'd her Enemies Libels against her, and yet refus'd to publish the Book by which she vindicated her self.

S I R,

1. I'M going to make you a most just and reasonable Request, which, I hope, you will not refuse me. 'Tis that *John Berkendal*, Visitor of the Sick in the Calvinist Church at *Altena*, the Place of your Government, has written against me a very calumnious Libel, which he has advertis'd in the *Gazettes* of *Altena*, that these Reproaches and Calumnies might be made known to Kings, Princes, and all the World; chiefly in the Places where I am not known, as in the whole Empire of *Germany*, where I never was, and where he has describ'd me, as if I were a Whore, a Witch, and a Seducer of the People. Which I thought my self obliged in Conscience to answer, and to shew that all these Assertions are false and calumnious, proceeding only from Hatred and extreme Malice; seeing I am really a Servant of God, to whom it has pleas'd him to communicate his Secrets; and he has oblig'd me these several Years to impart some of them to others, as I have done by diverse of my Wri-

(f) *Cant.* 6. 9.

tings

Let. XX. *The Persecutions of the Righteous.* 43

tings Printed since the Year 1669, which have had a good effect on several People.

2. But as the Devil, that Enemy of Mankind, endeavours always to hinder the good Success of the Salvation of Souls, or to deprive them of the Means by which they might arrive to Perfection; so has he mov'd the Hearts of many Adversaries, to decry the New Lights which God sends at this time into the World, by their Reproaches and Calumnies; as this *Berkendal*, and his Associates have done; who could not have the Patience to wait for the Answer I should give to their first Treatise, but have caus'd Print a second in *Altena* likewise, which they have also called, *The Portraiture of Antonia Bourignon*: To which two Treatises, I have written a pertinent Answer, and have Printed on this Subject a Book in Quarto in High Dutch; not to contest or dispute with these ignorant People, (for I believe that all Disputes are rais'd by the Devil) but only to give *Testimony to the Truth*, and the more to make known the Lights of God, as I have certainly done by the Book I writ last, which contains in effect more admirable Lights, than are in all my former Writings; to which are added the *Testimonies* of more than 50 credible Persons, who have known all my Behaviour from my Infancy even until now, and affirm upon Oath the Truth of my Actions, against the false Accusations of this *Berkendal*, who would not only attack my Doctrine, but also my Honour, my Chastity, and all the Graces which God has imparted to me. And since 'twas not fit these Things should continue under Disgrace, I desired the *Gazetteer* of *Altena* to advertise my Book in his *Gazetts*, as he had done *Berkendals*; that the Vindication of so many Calumnies might be seen by the same People who had seen his abusive Language. Which is a thing most reasonable, just, and equal, as well in the sight of God as Men. Yet the *Gazetteer* refus'd to do it, and would not condescend so far to *the Testimony of the Truth*, as to the calumnious Lies of *Berkendal*; and endeavour'd to the utmost of his Power to suppress my Defences, tho' he had published the abusive Stories invented against me.

3. Therefore I am hereby to complain to your Lordship, of the Wrong this *Gazetteer* does me, that it may please you to oblige him to be serviceable to me in the Defence of the Truth, as he has serv'd *Berkendal* in the

44 *The Persecutions of the Righteous.* Lett. XX.

the publishing of his Lies, by putting my Book in the same *Gazetts*, where he inserted the Books writ on purpose to defame me. I hope your Authority can oblige him to this. For if I did question it, I would make Application to the King of *Denmark* himself: Because I know the Thing to be of such Importance, that I ought to spare nothing in publishing of it; seeing my Book contains so many Testimonies of Truth both Divine and Humane, that the like thereof has never yet been seen in the World, and is very necessary to the Salvation of many Souls who are now involv'd in the Darkness and Errors of so many new Sects and Religions.

4. I believe, Sir, your Curiosity to see it, may be very useful and profitable to you: And I shall send you a Copy of it, as soon as you have oblig'd this unjust News-monger to publish it in his *Gazetts*. For 'twere a very unjust thing, if one could not oblige him to this, seeing he has no Reasons to refuse me so just a Demand; and the Excuses he makes, are so very frivolous, that they are not worth the hearing. For he pretends he did not know that *Berkendal's* Books were inserted in his *Gazetts*, and that 'twas done without his Knowledge. Which is of no weight. Seeing 'tis true that the thing was done, and no body doubts of it, 'tis no matter by whose Allowance or Consent it was done: But it imports very much, that it should be remedied or made amends for, by making publick the Truth, in the same Places where the malicious Lies were published: So that Excuse of the *Gazetteer* obliges him rather to make known my Books, than exempts him from doing so. For if he is sorry that *Berkendal's* Books were put into the *Gazetts*, as judging it a bad Custom, that such slanderous Books should be thus made publick, 'tis consequently a very good thing that in opposition to those, the *Vindication* should be published likewise.

5. This is the Favour I ask of you, hoping you will be pleased to command this News-writer to publish immediately the Advertisement hereunto subjoin'd, in which you will much oblige her, who is,

Sir,

From Hufum in
Holstein, Nov. 16.
1673;

Your most humble Servant,

A. B.
LET

L E T T E R X X I.

*Of her being obliged to abscond and retire elsewhere,
(as she did by going to Flensburg) to avoid the
Persecution of her Enemies.*

My Child,

1. **I** See by yours, that the House is better enclosed, and that now one may be there unknown. I should not desire to go any where else. But M. has told every body, that I was going to live in *Noordstrand*; and so the first thing they'll do, will be to search for me in *Husum*, or in *Noordstrand*. And therefore I judge it necessary to go elsewhere for some time, and then go thither. Were it not for this, I would take your Neighbour's Son for a Servant, or some Maid who has Skill of Beasts and Milk: But so soon as there is any Stranger in my House, I am forced to stay out of it, or be discover'd....

2. If this can't be done, I'll have Patience as in other Things; For I can't do Impossibilities, and have not the Hearts of Men in my Power, neither can I force them against their Wills: Seeing God constrains no Body, neither will I; but 'tis very uneasie for me to live with them and see them do Things contrary to his Divine Will. This becomes insupportable to me, and makes me wish for Solitude; which were very good for me, but dangerous for the Children, who must alter their Way of Living, if they would enjoy my Company any longer. I know you are all of good Inclinations; but the Effect does not follow.

3. Live together in Peace and Love. Make use of your Solitude for Recollection. You have a good Opportunity while you stay there, until God dispose otherwise. I would fain have you make an Inventory of all that is in *Noordstrand*, that all things may be done in good Order, without Confusion or letting any thing be spoil'd; as God teaches me always, saying, (a) *I am a God of Order, and not of Confusion. Order every thing aright, and let nothing be lost:* Which I can't hitherto get my Children to ob-

(a) *1 Cor. 14. 33.*

46 *The Persecutions of the Righteous.* Lett. XXI.

serve, who were accusom'd to have abundance, and to take the most beautiful and best when they could have it, as Cattle seek the best Grass in a Meadow; whilst God says to me, *That he who satisfies himself with the least, shall follow Jesus Christ nearest.* If the Children understood this Sentence aright, I should not so frequently have Occasion to reprove them; but they forget always this Lesson by their old Habits of corrupt Nature, which seeks always the best and the first Place; although *Jesus Christ* advises us, (b) *To chuse the last Place, and to (c) deny our Self-will.* I would fain live among Regenerate Persons, and no longer among those who still follow their corrupt Nature. H. is gone to *Gottorp*, to carry the Books to the Duke, and to the Bookseller, who is not forbid to sell them, and all is in Silence against me; but I believe *Berkendal's* Book will occasion Discourse enough.....

4. I am recover'd a little, but am still very Weak. *Frank* is very infirm both in his Body and Mind. Patience. My Respects to you both, wishing you the Spirit of the humble Infant *Jesus*; who was born (d) in the Stable of *Betlehem*.

5. This Letter was long in the Boat, which went not off as they promis'd; which has made me write a Second, to let you know, that I expect to go away in a few Days, and have order'd ** and ** (who must also abscond some time) to go to *Noordstrand* this Winter.

6. You did very well in buying the Beer. We should never do any thing in Extrems. The middle Way is the surest; for otherwise the Devil surprizes us by an Excess either to the one Side or the other. If you knew how to remain in (e) *Continual Prayer*, you would know assuredly all that you ought to do, or abstain from: But because your Spirit is not recollected in God, you follow only the Motions of Nature, with which the Devil mixes and encreases them. Adieu.

Otober

1673.

(b) *Luke* 14. 10. (c) *Matth.* 16. 24. (d) *Luke* 2. 7.
(e) *1 Theff.* 5. 17.

LETTER

LETTER XXII.

The Beginning of the Persecution of Flensburg.

My Children,

1. **I** Believe you heard of my safe Arrival here by J. A. and also how the Friends receiv'd me: But Two Days after his Departure, there was a strange Change when *Henning* told his Wife, that I was there. All his Relations rose up against him; and his Wife's Mother said, She would poison her Daughter, if she knew that she follow'd my Sentiments, as her Husband had done: And the next Day she came with a Knife to murder her Daughter, *Henning's* Wife: So that I was obliged to go immediately out of his Lodging. And ** attempted to have me in his House. But *Henning's* Mother in Law threatned him extreamly, and said, She would stir up all the Consistory against him, in case he kept me in his House: So that I found a little retired Place suitable to (a) *Poverty of Spirit*: We have only Two Rooms, and I am very well satisfied to be there. Direct your Letters so, that our Friends may not have any Trouble in bringing them. Let their Superscription be to *Mary Peters, &c.* I expect to hear from you, to know how all goes, having thought you would write to me, but in vain: For I have not yet received any from you since my coming away. In great haste.

Monday, Dec. 15. 1673.
At Flensburg.

A. B.

LETTER XXIII.

The Continuation of the Persecution of Flensburg.

My Children,

1. **I** Writ to you on Sunday last; since which I have spoken a second time to *Van Luttén*, who told me, that all the Preachers here are very much alarm'd, and go from

(a) *Matth. 5. 3.*

House

48 *The Persecutions of the Righteous.* Lett. XXIII.

House to House, consulting what they shall do against my Books. They preach publicly, *That there are now some of their Hearers who seek after new Doctrines, and are not content with the good Doctrine they teach them; which they are obliged to discover in order to remedy it; that 'tis well known that they had Letters of Correspondence with those Fanaticks, which they will endeavour to procure; and that they'll obtain an Order from the Duke, and oblige the Brethren to put those Letters in their Hands, or to swear that they have them not.* I laugh at such a Method to procure an Order: These are like the Threats of Children; nevertheless our Two Friends are concern'd about them, and *Lutten* asks for his Letter again, and would send a Boy on purpose to *Husum* to seek it. I told him, I believed the Letter was in *Noordstrand*, and that he ought to rest satisfied as to that, for the Preachers should not get it; that no body could force me to give my private Letters to any one: But he still insists to have it. I believe he's apprehensive I shall some time or other print it; but I do not take notice of that; if he has written the Truth, he ought to maintain it; and if the Things are not true, he ought not to have said them. They are as yet very weak Children, who flatter'd themselves to be what they are not.

2. The Preachers alarm the whole Town on my Account: They say, *I am here, and am called Antonia; that I write Books, in which there are Diabolical Heresies, more pernicious than those of the Jews, which every one ought very much to beware of; for there is great Danger in them.* And this is done in several Churches on Sundays and Festivals continually. They are like mad People. The Neighbours here enquire at the Woman, what sort of People she has lodged in her House; that she ought to be well inform'd concerning them; because the Preachers warn every one, that they may not countenance so great an Evil in such Persons. Our Landlady tells them, they are very good People who stay with her, that the one is called *Mary*, and the other *Ann*, and that they behave themselves very well and very modestly; that she knows no more of them, save that the one is from *Hamburg*, and the other from *Holland*, who have fled thence because of the Wars. She gives us notice of what passes, and says, 'tis pity those Preachers should always persecute good People; that she had in her House one *A. Wouters*,

a very

Lett. XXIV. *The Persecutions of the Righteous.* 49

a very virtuous Woman, whom they persecuted and destroyed. The Man said, *They can't hinder me to lodge good People.* As for me, I think that the Preachers making all this Noise, will make every one curious to see my Books, which are scarcely known here to any Body, and that by this means they'll come to be known. For the Devil is always baffled in all his Designs, when we remain faithful to God....

2. Several have ask'd where one can have these Books to buy : The Bookseller does not mind the Preachers, provided he can get a little Money. The Devil follows me wherever I go, and does Prejudice only to himself, though he knows not how to refrain from it, because he can never rest. I send other Three Sheets of the Letter to M. to be translated by *Frank*. My Respects and these of our Sister *H.* to you, and all the Brethren, whom God preserve, until they have seen the Truth (a) of all Things.

Flensburg, Jan. 2.

1674. Friday.

L E T T E R XXIV.

A Continuation of the same Persecution of Flensburg.

My Children,

1. I Can't forbear to write what passes here ; the Preachers are in continual Alarms. They say to their Students, that I am a Witch, and that no body ought to lodge me. Two Days ago there came Two Men here to ask for M. H. we suspect it was R. J. and M. She was not within, but the Maid, who spoke to them, says, That the one was pretty tall, and the other less, but more corpulent, and that they seem'd to be Two *Mennonists* by their Cloaths. They said they would call again : Which they have not done, but told in their Lodging, that I am certainly in the same House with M. H. and that I am forced to flee, because I am banish'd from *Husum* and *Frederickstad* : That I must live under the Government of *Denmark*, with many other flighting Expressions. The

(a) *John 16. 13.*

50 *The Persecutions of the Righteous.* Let. XXIV.

Man who heard them speak, came to our Lodging, asking to speak with the Woman; who being indispos'd, order'd him to come to her Bed-side, where he said to her, *Do you know what kind of People you have in your House? They say they are Witches; and one said to me, that he would willingly give a Tun of Gold to any who would deliver up to him the Woman who writes the Books; that he would have her burnt: And the People of Frederickstad told me, that she was certainly here: One of them is of her Followers, and the other is not; this last is the least and thickest: His Name is Mark, and he told me all these Things; but the other who belongs to her, said nothing.* We suppose that R. J. has acted the good-natur'd Man, and M. the contrary, though without any Certainty; and we believe they are come here to be Spies, and to do us all the Mischief they can, as you may easily judge by their Discourses.

2. There came also Yesternight Two Students to ask if we had any of the Books; that they would fain have them: In all Appearance they were sent by the Preachers, who seek to have Ground to say, that we come here to seduce the People with Books full of bad Doctrines. The Devil bestirs himself extreamly here, more than elsewhere.

3. A Friend writes to me, that the Preachers have presented a Petition to the King, or to his Council, remonstrating to him, that there is a Person come here, who writes Books full of pernicious Doctrines, forbidding to obey Superiours or Priests; that she is a Papist, and comes secretly to draw the People to her, and has already drawn over several; that she is a Witch. And the Priests desire to be so impower'd, that they may apprehend her, and do with her as they shall think fit. I don't believe any such Power will be given 'em; but I'm afraid they may surprise me. 'Tis necessary that God show his Omnipotency; for the Devil is now-a-days very powerful in the Minds of Men. I hope his Empire will have an End. I now look on M. as a Judas, who comes here to betray me with R. J. who can do no worse than to discover me to my Enemies, and would unquestionably deliver me up to Death, if they could get a Sum of Money by doing so, as that wicked Man promises to give to him that shall deliver me up.

Flensburg, Jan,

1673.

LETTER

LETTER XXV.

To Major-General Van der Wijk, begging him that he would obtain from the Duke of Holstein the Favour of not being condemn'd till her Defences were heard.

My Lord,

1. **I** Rejoice to see by yours, that there are still in the World some Persons who will defend Justice, and assist the Oppress'd; because such are very rare to be found in this Age. I am not ignorant that you are a Military Person, and not a Judge to do me Justice (as you say:) But it will suffice me if you are so kind as to inform your self of my Innocence, and to acquaint his most Serene Highness with it, whom I look upon to be a Man who has so much of the Fear of God, that he would not allow I should be so ill used without any Ground. But the Misfortune is, that he has taken all his Information from my Adversaries, who have made him believe whatever they pleas'd against me; nor have I been able to prevail with him to be once heard in my own Defence, though I have often begg'd it by Letters and Petitions, presented at his Court of *Gottorp*: And I was never wanting in offering to defend my self against all my Accusers; though I was never admitted to do so.

2. Wherefore 'tis no Wonder if my Adversaries have at last got so much Power, as to persecute and insult over me and my Friends without any Reason, for we never did any Ill to any one, and have always behav'd our selves, as People of Virtue and Honour ought to do. And no body can in Truth say, that in our Behaviour there could be any one thing observed that is worthy of Reproof: And if they'll say, that I have written in my Books any thing that's unfit, I offer still at present (as I have done at all times) to retract it, yea, publickly to give Satisfaction for the Faults I may have committed, after being convicted of them.

3. But I can't hinder People to say ill of me falsely, seeing the Wickedness of Men has at present too much Power. I hear indeed they cry out in several places, that there are Errors in my Books, yea, Blasphemies

52 *The Persecutions of the Righteous.* Lett. XXV.

mies against God, or things contrary to the Word of God ; but I know very well that this is not true, and nothing but a Calumny invented by the Malice of my Enemies ; seeing I aim at nothing by all my Words and Writings, but to (a) *glorifie God*, and to draw Men to his (b) *Love*, and to (c) *his Service* : And this is not worthy of Reproof, but deserves to be approv'd, defended and authoriz'd by all Superiours, as well Ecclesiastical as Civil ; although, to my great Regret, I see the quite contrary.

4. For the Priests persecute me on all Hands, and the Judges will not hear me in my own Defence ; but pass Sentence without hearing of Parties, discharging me to print or publish my Writings, without my being able to comprehend the Reason of it. For if my Writings be good and salutary, as they really are, I should not be discharged printing or publishing them ; and if they contain any thing that's evil, That should be declared to me in private, that so I may know this supposed Evil, and reform it, if it be truly such. But without any Formality of Justice, they discharge me from printing and distributing Writings before they be examin'd, debated, or condemn'd ; and they give them, as a Prey, into the Hands of an impious Fiscal, to profane them as a wicked Thing, or confiscated Goods ; and all this without my having been able hitherto to learn for what Reason, nor who has accused me, or condemn'd them.

5. And therefore I earnestly beg of you to prevail with his most *Serene Highness*, that I may be allow'd to speak in my own Defence ; that I may let the World see that I have done no Evil ; and that there is no bad Thing in my Writings, although my Enemies do thus find Fault with them. I'll give full Satisfaction to all whom it may concern : And if his most *Serene Highness* will permit me to come freely in Person to *Sleswick*, without any Surprise from my Enemies, and that I be not judged before I am heard in my own Defence, I will very willingly come thither to give him entire Satisfaction, and make Amends for all the Faults I am accused of ; seeing I know before God that I have done nothing that's unfit, and if I had done unseemly

(a) *John* 15. 8. (b) *Matth.* 22. 37, 40. (c) *Hebr.* 12. 28.

Let. XXVI. *The Persecutions of the Righteous.* 53

Things, I had not come to the Light with my Books, that they might be known and made manifest. For (d) *He who doth Evil cometh not to the Light, lest his Deeds should be discover'd,* as the Scripture says: On the contrary, I entreat all my Writings may be seriously examined; and if in them I shall be convicted of any Evil, I am willing to suffer Punishment after I have debated the Matter, and defended them: But it is a cruel Thing to condemn me thus before I am heard in my own Defence; which can't in Justice be done even to Murderers and other Criminals.

6. And therefore I'll expect this of your Goodness and Christian Charity, that I may know of what Crimes I am accused, to the end I may be vindicated, if they be false and calumnious; or condemn'd, if I am guilty: This Request cannot be refused me, as being most just and reasonable. When by your Mediation I have obtain'd it, I believe (e) God will give you a Reward, and I shall acknowledge all my Life that I am

Husum, March 11.

Your Excellency's

1674.

Most Obligated Servant,

A. B.

LETTER XXVI.

Of her having Difficulty to find a House where to hide her self when she fled to Sleswick, after the Persecution of Husum; and that her Friends durst not appear in the Streets in the Day-time, for fear of being insulted by the Mob: In which Time the Truth manifests it self to some.

My Child,

1. IF you see any Probability that all will go well, hire immediately that little House, of which I spoke in my last; and if Things succeed ill, 'tis but the Loss of a

(d) *John* 3. 20. (e) *Matth.* 10. 42.

54 *The Persecutions of the Righteous.* Let. XXVI.

little Money; which we should not spare in time of Need, that we may not be obliged to these ungrateful avaricious people. You ought indeed to ask them why you are obliged to go away, lest the People should insult you; seeing you have done no Evil; and if there be any Evil in the Books, you detest it also: And therefore you ought not to be Persecuted no more than I: For I likewise say the same, and will never maintain any thing that's Evil.

2. Resist not Evil, when you see it can profit nothing; but declare always that you desire to discover the Evil, in order to avoid it, and the Good in order to follow it; which these Books teach you: And if there be any thing else in them, 'tis my Business to justify it, and not yours.

3. There are many here who have got Leaves of the *Solid Virtue*, and are touched with it: The Soldiers and People drinking in Taverns, swear there is no ill in it. This perhaps is the best way that God has foreseen, for making known his Truths unto Men: For Thousands will discover them by this Persecution, who had never come to the Knowledge of them, without that disorder and havock. Let us only continue faithful to God; and he will make all turn to our Good.

4. Be you never diverted from (a) continual Prayer: For 'tis as necessary to your Soul, as Bread to your Body. They say now that ** is not in Prison, but that the Magistrates will banish him out of their Jurisdiction; we must wait the Event with Patience. . . . My Design was to raise a new Bank, so soon as I saw the Order; but I must now see how they use me, before I engage any further therein. For if they would be rid of me, I will go away, and it shall be seen afterwards what God will do.

5. There is a Man here, come from St. who is so rouch'd by some Leaves he has seen of *Solid Virtue*, that he'll spare no charges to have all the Books, and has sent a Man on purpose to buy them. He has made Acquaintance with the Brethren, and they find him so very fervent, that they hope in time he shall become a true Child of God. He is like *Henning*, the first time you spoke to

(a) Col. 4. 2.

Let. XXVII. The Persecutions of the Righteous. 55

him. This is the First-fruits of this Persecution. May God make them encrease to his Glory, and the Salvation of Men:

1674.

LETTER XXVII.

She orders to consult General Van der Wijck in her Persecutions, and animates her Friends.

My Children.

1. **I** Am not surpriz'd that the Maor General is somewhat cool'd in his hopes of assisting us, since he is all alone in defending our Quarrel, and that even those who said they were our Friends, go over now to our Adversaries Party; because they have greater Power in them than the Truth of God. Humane Considerations, Self-interest, and a Desire of pleasing Men, make the Secretary resist the good Motions he formerly had by the reading of my Writings. I wish, for the Perfection of his Soul, he had never enter'd into that Office: Seeing Advancement commonly changes Hearts, and Avarice corrupts Manners. I would fain hope that God will yet open his Eyes, and that the Truth will (a) one day, make him free.

2. I desire you may present my humble Duty to the Major General and his Lady, and beg him to let me know his thoughts as to the Overture I made, not to Print nor distribute my Books without his particular Approbation; and if he does not think I ought to be told who are my Accusers, and what are my Crimes, that I may defend my self against them. Ask particularly Advice, if I ought to entreat this by a new Petition to the Court, or if it will be granted on my first Request. I am willing to wait till after *Easter*, if I thought this delay would be of any Advantage to us. But commonly the more Time one gives to his Enemies, the stronger they grow. I'll nevertheless follow his Advice; and I know that he'll meet with

(a) *John* 8. 32.

56 *The Persecutions of the Righteous.* Let. XXVIII.

sufferings from my Enemies who resist the Truth, and will use all endeavours to gain our faithful and only Friend to their side. But, I hope God will strengthen him, and by this Employment send him new Lights, and a greater Desire to be united to God, and that he'll be more convinced of the Wickedness of Men, that he may retire the more from them.

3. 'Tis pity this Man did not read my Writings sooner; for then he would have been stronger to resist the Lies they tell him of me, by which he is sometimes weakened; but the *Fund* continues good, and would do every thing that is good, if he had as much Power as Inclination. I hope God will come to his Assistance in his own time. Live in the mean while in Peace and Patience, until it please the infinite Goodness to deliver us from so many Enemies, who at present assault us on all hands. This is the time of (b) *sowing in Tears*, hoping to *reap in Joy*, and (c) *in Patience to possess our Souls*. In this desire, I remain, &c.

April 1.

1674.

LETTER XXVIII.

She proposes to flee to Hamburgh, disguised like a Servant Maid, to shun her Persecutors, and to endeavour to get her self restored to her Goods. That Prosperity is more dangerous than Adversity. Divine Advice for Conduct. We should rejoice to be persecuted and reviled for the Truth.

My Children,

1. **I** Think your Advice very good, to go in Person to *Hamburgh*, for many Reasons, if it can be done secretly. For I believe the Person who is there, would do more from humane Considerations, or hope of acknowledgement, than for Righteousness sake. But I don't see how 'tis possible to remain unknown; and if I am discover'd, I will be sought after by the Good and the Wick-

(b) *Psal.* 126. 5. (c) *Luke* 21. 19.

ed;

Let. XXVIII. *The Persecutions of the Righteous.* 57

ed, by those for a good End, and these for a bad one. Insomuch that I know not how to come well off. If the Major General's Lady had occasion for a Chamber-Maid to serve her in her Journey, and I could be cover'd under that Cloak, I durst adventure it; because my Face is known to no body there. Propose this Expedient, and if they find difficulty in it, I shall be willing to write to the Person at *Hamburg*: He knows my Writing better than my Face, which he never saw. For I can never without some reluctancy speak to such People.

2. Yet I know certainly, that he is capable of assisting us, not only as to the Business of the unjust Execution, but also in retrieving the whole Affair of *Noordstrand*; which he'll certainly be inclin'd to, if I desire him, and our faithful Friend recommend it to him. For he is an Enemy to those Preachers, and to the French Proprietors, and wishes they were turn'd out. Which might be done, if I once took Possession. So that all these things might yet have a good Issue, and they who are the Sources of all the Evil, would appear only guilty in the Eyes of God.

3. There's nothing left for us, but to pray to God, that his holy Will may be done in us; and that he would give us Patience, if he will still have us to continue under Disgrace; and true Humility and Perseverance in his Love, if he makes us prosper against our Enemies: Seeing Prosperity is often more dangerous to our Souls than Adversity, when People have not yet overcome the Corruption of their Nature, which you have not hitherto done. And it might easily happen, that you would sooner forget your own *Nothingness*, after the good Success of our Affairs; than you have done in the time of Persecution.

4. Therefore I warn you in time, lest the Devil should come upon you unawares; and the best Way, were to resign our selves entirely to the Conduct of God, that he may do with us what seemeth good unto him, and that we may be always submissive and resign'd to whatsoever he shall ordain. For he loves our Good, and can bring our greatest Perfection out of the greatest Evils. Therefore let us live contented under his Conduct: Let us do on our Parr, what is in our Power, and then leave the Rest to God. If he judge that *Noordstrand* is a Place proper

58 *The Persecutions of the Righteous.* Let. XXVIII.

per for glorifying of him, he will restore it to us : And if it is not so, 'tis better we should not have it. For we ought to desire nothing in this World, save only to glorifie God ; since all the Rest is but Vanity, and passes like Smoke.

5. If our faithful Friend desires to see the Answer I have written to the Preacher of *Ditmars*, you may shew it him, and also the Letters I write to you : He'll certainly be much edified by them. I fancy the Lady who said to him, that I am a Witch, is the same I once spoke to at *Sleswick* : For she is so envious, that she can't endure there should be a Woman in the World more esteem'd, even for Virtue, than her self. For she said to me then, *That she could compose Books as well as I, if she would take it upon her, and that her Virtue was much more exercised than mine ; that I had a pleasant Time of it, to stay always thus in my Chamber, without being contradicted by any one ; but that she was obliged to great Care and Pains for her Family and Estate ; and met with many contradictions : That she must bear with the Faults of her Husband and Children, yea, of her Servants.* To which I answer'd, that she had voluntarily made choice of all these Difficulties from her own Inclination, and for her Self-satisfaction ; and that she suffer'd not all these Things to please God, but to gratifie her own Senses. To which she replied, *'Tis true that I enjoy the Pleasures of the Flesh, but to compensate this, I have also many other Vexations.* Which made me soon perceive that this Woman was vain and proud, that she would make her Vices pass for Virtues, and was unwilling to yield to any one, or to believe that any thing was better than what she did. We must Pray for such Persons, as *Jesus Christ* did for his Enemies at his Death, (b) *Father forgive them, for they know not what they do.* These Slanderers wound their own Consciences in purifying of ours, when we bear patiently with them. For *Christ* has said, (c) *Rejoice in those Days when Men shall speak Evil of you falsely for my sake, for great is your Reward in Heaven.*

6. And these Words may be well applied to us, seeing in truth, they speak Evil of us falsely for the sake of the Doctrine of *Christ* : For I teach no other thing, and we all endeavour to put it in Practice : And for this

(b) *Luke* 23. 34. (c) *Matth.* 5. 10, 11, 12.

Let. XXIX. The Persecutions of the Righteous. 59

only Reason Men persecute and revile us: Which should occasion to us great satisfaction: For we are in this Point blessed by *Christ* himself, who preached publicly, (c) *Blessed are they who are Persecuted for Righteousness sake.* Therefore continue faithful, and persevere in the Love of God. Suffer courageously Persecution for Righteousness, since your Reward shall be great in Heaven, according to the promise of *Jesus Christ*. Remember me to our faithful Friend, and to his Lady: Some of our Brethren call him *the little Joseph*, who shall deliver all the Family of his Father *Jacob*, and have divers Speculations about him. As for me I look upon him as a Man who is upright in Heart. Time will perhaps let us see somewhat else. Adieu,

April 5.

1674:

LETTER XXIX.

To Major General Van der Wijck, and his Lady, encouraging them in their greatest Persecutions, to follow Christ Persecuted, rather than the World and its Glory. She endeavours to procure her Re-establishment. A Description of her Friends. To shun the World.

Sir and Madam, my faithful Friends,

1. **I** Bless God, that he has given you the Desire to forsake the World and its Vanities, in order to become Disciples of *Christ*: I beg of him to give you Perseverance, and embrace you both in my Spirit, as my dear Children in *Christ*, assuring you 'tis better (a) to suffer and be Persecuted with him for a Season, than to reign in this World, and at Death to be cast into Hell.

2. I have writ this to our Friend at *Hamburgh*, which you may read, and return to my Brethren; for 'tis better to send it to him, that ye may be less suspected to know the Contents of it, in case that Person should ask

(c) *Matt.* 5. 10, &c, (a) *Heb.* 11. 25,

60 *The Persecutions of the Righteous.* Let. XXIX

you about them. I make no particular Request to him, knowing well that he'll obtain all for me, if he is willing to be reconciled to me; for he and his are the sole Cause of all my Persecutions: If they become Friends to me, all shall go well; but if not, there's nothing to be hop'd for. I shall be obliged to go to the *Turks*, who (in my Opinion) will be the Sword, which shall cut off the Head of that great Whore of Christendom; which was the true Spoule of God, but has now committed Fornication (b) with all the Kings of the Earth.

3. I have seen the History of *Burchardus*, which seems to me a Representation of the great Philistin *Goliath*, and that a small Stone is alone sufficient to overthrow this great Body, and it's own Sword to kill it. Let me know if I need ask Permission from his Highness to answer him, or if I may do it of my self.

4. I have heard also, that you design to go to *Noordstrand*: When that happens, if our Brethrens House at *Husum* can serve you for a Lodging, you may freely command it as your own; as also that in *Noordstrand*; but you won't find Accommodation there, after the Mode of the World, but a Christian Simplicity: For I have nothing in *Noordstrand* but a poor Peasants House, in which I have never yet been. One of our Brethren is there, who has staid all Winter alone with the Beasts. He'll furnish you with every thing he has, if you'll be satisfied with it. He has Milk, Butter, Eggs, Pullets, Lambs, Hogs, &c. which you may kill, as if they were your own; for all the Goods of true Christians ought to (c) be in common among them.

5. I can sufficiently assure you of the genuine sincerity of that Brother. For he is a Child of God. He is an honest Merchant in *Hamburg*, who gave over Trading, so soon as he had the Knowledge of my Writings. He saw by them, that he was not a true Christian, and came to *Sleswick* when I was there, to propose to me his Design of forsaking the World, which he has since effected: And after he return'd to *Hamburg*, he writ to our Brethren, that he had receiv'd in his Soul more satisfaction from his Journey to *Sleswick*, than if the Duke had made him a Present of the Half of his Dutchy. And he has persevered so constantly in his Resolu-

(b) *Rev.* 17. 2. (c) *Acts* 2. 44.

Lett. XXIX. *The Persecutions of the Righteous.* 61

tion of forsaking the World, and becoming a Disciple of *Christ*, that he has left his Wife behind him; because she would not follow him in that Design: And they made a Division of their Goods in an amicable Manner, and are thus separated by mutual Consent. He brought his Share to us, which hitherto I would not receive, until he should make a sufficient Experiment, if the Meanness of *Jesus Christ* were agreeable to him: And he has since made appear that it is. For he is so contented on this Occasion, that he blesses God continually, and receives also particular Graces from Him, since the Time he came to *Noordstrand*: And although he has had very little Conversation with me, he entertains himself in the Reading of my Writings, and works like a Servant, serving himself, and feeding our Cattle, and would not take a Servant or a Maid to assist him, as I had allow'd: And he writes, That he wishes to have this Employment and this Solitude all the Days of his Life. He even writes no more to his Wife, while he sees that he can't prevail upon her to follow him in his good Resolution, though he has used all possible Endeavours. He recommends her now to God, and razes her out of his Memory: And she keeps a Shop at *Hamburg*, to get Money, according to her Inclination, although she has no need of it, nor had ever any Children to labour for.

6. You will also find among our other Brethren, like Resolutions of becoming Disciples of *Christ*, whatever it costs; and all those who follow me, have for that End forsaken the World, their Traffick, their Places, and their Country; one his Wife, another his Children, and another his Brethren and Sisters, which were the Things they loved best; because *Christ* said, (d) *He who forsakes not all these Things for his Name, is not worthy of Him.* They are not yet arrived at the Gospel Perfection, nor entirely regenerated in the Spirit of *Christ*; for they can't all at once pluck up the old Roots of the Corruption of our Nature; but they do their best to come to it by degrees; for several of them are of great Age, and have grown old in their evil Habits, being accusom'd to live in Abundance, and to be well serv'd and entertain'd: whereas now they learn to become sober, and poor in Spirit, and to serve themselves, as *Jesus Christ* said,

(d) *Matth.* 10. 37. *Luke* 14. 26. 33.

(e) *He*

62 *The Persecutions of the Righteous.* Lett. XXIX.

(e) *He came not to be serv'd, but to serve.* You shall in fine find all our Brethren full of good and sincere Desires; some like (f) *true Israelites, in whom there is no Guile;* but they are not train'd up in the Maxims, of the World, and seem incapable even of necessary temporal Business: For among them all, there is not one who understands *Latin* well; nor do I seek for Men who are learn'd in the Languages, but Men full of Zeal for the *Glory* of God, and the *Salvation* of Souls, as were the Apostles and primitive Christians, who were more agreeable to *Christ* by their simple Submission to the Gospel Doctrine, than the great and wise Men of his Time, by all their Study and Learning: For he made choice for his Apostles of simple unpolish'd Fishermen, (g) to make them *Fishers of Souls*; and he left the Priests and Rabbi's in their Spirit of Error; so that at last (h) *they killed the Author of Life.*

7. There are many Persons besides who write to me daily, to offer themselves to join with us: But I can receive no body, because I have no fix'd Residence, and am not so countenanced, as that I can live at Peace in Well-doing. But if God retrieve our Affairs by your Means, I will think that he would have you also to forsake the World, and become a Soldier in the Christian Warfare, with as much Fidelity as you have shew'd in the Temporal, in which you ought not to continue, except in so far as you may be able to defend Justice, and to support and defend the oppress'd: In this case, one ought always to prefer Charity to his Neighbour, before his own Quier and Satisfaction. But in all other Cases it is better to flee from the World, than to fight against it, seeing it is too powerful, and will sooner pervert the Good, than the Good convert it, in so dangerous and dark a Time, where scarce any one knows where he walketh. I wish you a good Journey and a safe Return, hoping for all good Success. I am,

April the 11th,
1674.

Sir and Madam,
Your very Humble Servant

Ant. Bourignon.

(e) *Matth.* 20. 28. (f) *John* 1. 47. (g) *Matth.* 4. 19.
(h) *Acts* 3. 15.

Lett. XXX. *The Persecutions of the Righteous.* 63

P. S. All our Secrets may be trusted to H. S. he is our faithful Friend ; and I bear in my Conscience a good Testimony of the Sincerity of his Soul, although I never saw him.

L E T T E R X X X .

Advices with respect to the Conduct of several Persons upon Occasion of her Persecutions.

My Children,

1. I Am not surpris'd that our Friend has been a little cool'd in the Time of his Journey, since he gave Ear to so many of our Enemies. One must have entirely overcome the World and humane Regards, if he suffer not himself to be discouraged by the Discourses of wicked Men, who are always endeavouring (a) *To shoot at the Upright in Heart.* Methinks he had done well to cause my Letter to be deliver'd to the President ; but seeing he has not done it, do you carry it to him. When you give him the Petition, you'll easily see his Disposition. I hope he will assist us, though the Preachers have address'd him first. He heard them only for Fashion's sake ; for at the Bottom he despises them all in general. If the Hatred those ** bear against me were remov'd, these Preachers would have no great Credit with them. But the Evil lies in the Hatred they bear to me, and not in the Crimes I have committed.

2. You must not urge only to have our Books again, but that every thing may be rectified. For what should I do here, although they would restore me my Books, if I were not allow'd to print, nor re-establish'd in the Possession of *Noordstrand* ? 'Twere but a small Advantage to get again the Books that are left, after they have imbezzell'd what they pleas'd of them, without considering that the Goods they were disposing of belonged to another. If they made no Scruple to dispose of such a Number, neither will they make any as to the Rest. We

(a) *Psal. 11. 2.*

64 *The Persecutions of the Righteous.* Lett. XXX.

must have again the Press and all, or nothing; and I must also either be re-establish'd in *Noordstrand*, or I will go to the *Turks* towards *Jerusalem*: For I cannot stay in a Place where I may not do what God commands me.

3. 'Tis necessary that I write more; for ye do not yet sufficiently know what solid Virtue is, nor how much our Nature was corrupted by Sin. 'Tis necessary I should let you see this very clearly and particularly before ye become true Christians. For I do not want to be with you, unless it were to let you know your Faults, and to cultivate your Souls, that they may bring forth good Fruits. I wish our Friends may forsake the World, in order to be happy and content; for they groan still under its Slavery, and know not how to get clear of it: Which afflicts my Soul; for I wish them the same Good I do to my self. They ought not to suspect, that I'll deceive them, seeing I never deceived any in my Life. I am led by the Spirit of God, and never had another Master, whatever my Enemies may judge. Ask what that Word is, which is left blank in the Translation of the Dedication to the *Vice-President*, that I may understand it. I am afraid his Meaning is, that I would do better to lie with a Man, than write Books; I would have much to answer him on this Head; but I do not perfectly understand him.

4. Remember me to them, and tell them to take Courage; that all shall go well after this; that they take heed to themselves; and that Perseverance shall carry the Victory. If God permits not that our Injuries be redress'd here, it will be a Sign that he would have us elsewhere; and we shall be well in every Place, while in the Will of God. Let us only do all that's in our Power, and God will make up the Rest. Continue constant in the Love of God, and Contempt of the World, and let other things go as they will. There are several Persons who write from *Holland*, in order to come and stay with us: I know not what to answer them: If I had *Noordstrand*, I would place them all there, that they may be out of the World and Occasions of Sinning; which is an effectual Means of arriving at true Perfection. For the Occasions of Sinning make us to sin, and one cannot stay among Men without complying with them; and

Christ

Lett. XXXI. Persecutions of the Righteous. 65

Christ has said, (b) He who will please Men is not His Disciple.

5. The Count ** seems also willing to forsake the World, but I know not if his Conversion be real ; I would not speak to him. He says, he is a Friend of the old President's : But I dare not trust him, because he is a Friend of the Jesuits ; he can't be mine at the same time : For we are Two Contraries, which cannot dwell together : He must be unfaithful to the one or the other. Go on in your Design of obtaining a Safe-Conduct, that I may be a little more at Liberty not to speak to every one, but only to the Friends of God, or Persons that are necessary. I believe our Friend may do much to procure this for me, that I may in quiet answer *Burchardus*, whom I have entirely vanquish'd in my Mind, though not with my Pen ; which yet I will do shortly, if I get Permission. I will send it to you Piece by Piece to copy it, and let our Friend see it ; but it must be kept secret from others. Beg also of the old President to keep my Letter secret. Write me distinctly all he shall say to you. Ask at our Friends if they have not spoken to s. and how he is in the midst of so much Contempt and Reproach. Adieu.

April, 1674.

LETTER XXXI.

That we should not act rashly, nor do what seemeth good to us without consulting God ; especially in the Time of Persecution, and among our Enemies.

My Children,

1. I Received yours of the 1st of May, and saw a Copy of the Letter written by V. D. V. to **. But my Design was not that he should tell him what our Pretensions were at *Gottorp*, but only that he should acquaint **, that he having writ to me to offer his Assistance, I entreated him to tell us, if he was a Friend of the old President's, who is come from *Hamburg* to *Sleswick*, be-

(b) *Gal. 1. 10.*

E

cause

66 *Persecutions of the Righteous.* Lett.XXXI.

cause he can help us very much upon the Recommendation of some Friend: And then I would have inform'd this ** what he was to ask of the President for us, in case he was his Friend, and would give himself the Trouble to sollicite for us. But without knowing this, you writ to him to sollicite for the Recovering of our Books; which is contrary to my Intentions: For if I had been willing to prosecute that Design, I believe I should have had them a great while ago. But I incline to have the main Affair determin'd, and to know if I shall be allow'd to print here, yea, to return to the Possession of *Noordstrand*. For if this cannot be obtain'd, I shall be obliged to leave the Country, although they would restore us our Books, and every thing. I should only be very much obliged to the President, and we should never be in Quiet here; they might plague us every Day a-new.

2. 'Tis pity my Children do not understand me, and that I can employ them in nothing to Advantage; because they are still filled with their own Wisdom, and hearken not to the Spirit of God, which ought to guide them in every thing: As for me, I dare never act as they do, from my own Motions, and I have frequently good Thoughts from my self to do this or that, but I never put one of them in Execution, until I recommend it to God, and learn if it will be agreeable to him that I do so: And when he gives me no Answer, I undertake nothing, lest I do amiss.

3. But the Children are more daring than their Mother: And therefore they fall often into great Faults, and sometimes irreparable ones; such as, that *S. H.* should come out of his Waggon at **'s Door, in the Sight of every Body, when our Neighbours are so curious to know where I am. This will give them a Pretence to come and search his House, and find out all his Papers: But ye think not the Danger so great as it is, and thus blindly follow your own Fancies in advising that Woman to go speak to the King without any reasonable Ground, or knowing how the Matter is prepar'd for him. But we know certainly that the Magistrates have inform'd him of many Lies, and have sent Presents to his Favourites to obtain their Pretensions. 'Twere necessary before speaking to the King, to be inform'd of this, and then to know when he intends to come into these

Parts.

Lett.XXXI. Persecutions of the Righteous. 67

Parts. Nor is it credible he would give Audience to a poor old Woman, as you represent her. All these Circumstances ought to have been examin'd, before such a Thing were undertaken, and this Woman sent, with great Charges, to discover me, and perhaps occasion my Death. For my Life is not yet out of Danger, and our good Friend says always, that I ought still to abscond.

4. Which ye are not apprehensive enough of, since ye so rashly resolve upon sending this Woman, who is so near me, to speak to the King. 'Tis certain ye prefer your own Wisdom to that which God teaches me: For I writ to you positively in my last, That this Woman is no ways capable of such an Affair, and that she would rather mar than mend the Matter. For I am better acquainted with her than any of you, besides the Light which God gives me; and therefore my Advice ought rather to be follow'd than your indiscreet Fervours; for which I'm afraid all sorts of Misfortunes will befall us: For I believe that this Woman will not be three Days at *Sleswick*, when all the Prattling Women will know all she can tell about us; and she is cunning enough to guess where I am, although she her self be lodged in a Tavern, because ** had no Lodging for her. And she cannot hold her Peace, altho' a Knife were held to her Throat; especially now when her Heart is oppress'd with Grief, she'll endeavour to ease her self, by discovering her Trouble.

5. I clearly see that the Devil and corrupt Nature have moved you to advise her to this Journey; not to set ** at Liberty, but to overwhelm me with Misfortunes. I know no longer how to behave my self with my Children: For if I declare my Intentions to them, they abuse them: And if I conceal them, they act directly contrary to them: So that I have Ground to say with Christ, (a) *O faithless Generation, how long shall I be with you?* Did not Charity detain me, I would not stay a Day longer with any one; for they bring me nothing but Toil, Trouble, Danger and Disquiets; and all this, because they know not how to submit themselves to the Conduct of the Holy Spirit, but will always act of themselves from a Fund of Presumption, as if they were wise,

(a) *Mark 9. 19.*

68 *Persecutions of the Righteous.* Lett. XXXL

whereas they are truly ignorant in the Ways of God. Wherefore they ought always to distrust themselves, instead of presuming to be wise enough for their own Conduct.

6. Neither do I approve of your sending *J. K.* to *Noerdstrand*, before you gave me Notice of his Coming, and of his Intentions; I did indeed signify, that I designed to send him thither; but I did not say, that you ought to send him without my Orders: For I wait every Moment to know the Will of God in every thing, and I am not satisfied with knowing it once in an Affair, but I ask it also in all the Circumstances thereof. For frequently the Will of God changes through the Indispositions of Men. 'Twas surely the Will of God that all the Children of *Israel* should enter into the Land of Promise, but (b) their Sins and Indispositions hinder'd 'em from ever coming thither: And He is at present still the same God, who has led us out of the World, to make (c) us enter into a Place of Rest: But the Sins and Disobedience of the Children may prevent us from ever coming there, and make us be always pursued and persecuted wherever we go. For Disobedience to the Will of God is a great Sin, especially when we know it; which I do, and also make it known to you.

7. I did indeed say, that ye ought to apply your Minds to do aright those things which ye know to be the Will of God; but I did not mean, that ye should apply 'em to invent, or to resolve upon new Things from your own Motions, in following your corrupt Nature, from whence nothing but Evil can proceed. Which one may well know by Experience, if he reflect upon the Success of our natural Undertakings. For whatever would make for the Glory of God, is always contradicted; but what makes for the Devil's Glory, is successful and prosperous. And therefore 'tis said, that Regenerate Persons become Fools before they are wise: Because he who divests himself of his own Wisdom, finds himself quite Empty; for there is no true Wisdom but in God; and a Man who has not yet attain'd this Divine Wisdom, becomes a Fool (d) as soon as his own Wisdom is taken from him, and seems fit for nothing: For he who will become a

(b) *Numb.* 14. 22, 23, &c. (c) *Heb.* 3. 19, &c. (d) *1 Cor.* 3. 18.

Lett. XXXII. *Persecutions of the Righteous.* 69

true Christian must renounce his own Wisdom, and wait till he has obtain'd that Wisdom which is Divine.

8. But the Ground of Man's Heart is so proud, that he will always keep up his own Wisdom, though it should make him fall into gross Faults: He cannot humble himself, nor acknowledge that he is not wise. This is what ye have often done with regard to me, and disputed to have your own Opinions preferr'd to the Light of the Holy Spirit. . . . The Devil and our corrupt Nature inspire us always with great Zeal in doing what is Evil, and with Forgerfulness and Lukewarmness in doing good Things. . . . That Friend in *Amsterdam* seems to me a Self-conceited Student, who writes rather to teach than to learn. . .

May the 3d,
1674.

L E T T E R XXXII.

Of the Contradictions and Troubles she suffer'd from her Friends and Domestick Affairs.

My Children,

1. I Know not why ye still hearken to the Advice of those Peasants, who amuse you by their Tricks, as I writ to you particularly before now. But it seems ye believe me not, tho' I have much more Experience in these Things than any of you, besides the Wisdom of the Holy Spirit. I grow weary in repeating so often the same thing. If ye will not believe me, enquire at me no longer: Do and spoil whatever you please: For I cannot hinder you by force, being at such a Distance. 'Tis enough that I write to you to inform you; and if ye will not follow my Advice, don't ask it any more. I see clearly that the Devil would distract me from so necessary a Work, about which I am now employ'd, by making me repeat the same Things which I have written so distinctly. . . . Ye put off the doing what I order'd so long ago, until the Season and Opportunity be past, by waiting for a new Order. Which I cannot com-

prehend, but in judging that the Devil disturbs your Minds to torment me, and make me throw away my Time in so often repeating the same Things. 'Tis thus likewise in feeding the Beasts. I would have them all put in the Meadow near the House, and no where else; and ye ask again and again of me to have them put elsewhere. 'Twill be time enough to do That when they have eaten up all the Grass of the first Meadow, without spoiling more, since the Grass grows now every Day. They should have been kept in the Stable as long as could be, till the Grass was grown longer, as I writ about the Horses; for they decay always, and lose their Strength when they are first put to Grass. But it seems ye don't mind what I say, and think your selves Wiser by hearkening to the Peasants: But ye will find by Experience, that my Advice is always best, if it were follow'd. I also writ to you formerly, that there should be convenient Places given to the Hens, and other Beasts, to the End that the Chambers might be empty for People; and you ask of me again, if ye should do this? I am not changeable, and desire only that all should be done in order: And when ye see any thing go wrong.... ye should immediately help it, the best Way ye can, without waiting for my Advice.

2. But I see clearly that the Devil makes you always run upon Extreame, and often gives you great Zeal to do what is evil, without letting me know of it: And in what is good, he makes you still afraid of doing amiss. I am obliged to order it several times, and yet it is not put in Execution from a Fear of doing Mischief. How is it possible that ye discover not his Wiles, after being so often deceived? I see clearly that I can never live in Quiet, nor ye neither, until all our Wills be submitted to that of God, which I know most certainly; and therefore I cannot yield to yours, which is directly contrary to it. Therefore I will be obliged to leave you, or ye must follow me; which ye say ye are willing to do, but you don't persevere therein. For the Devil always gets his Will of you, as he prophesy'd when we were all at *Sleswick*; which makes me weep, that after having writ so much, and taught you all his Tricks, ye obey him yet so frequently against my Will.

3. The Plan of your Garden is very well, I find no Fault with it; and if ye follow my Advice in every thing,

Lett. XXXIII. Persecutions of the Righteous. 71

ye shall be happy and content, and we shall live together as in an Earthly Paradise : But for want of following my Advice, all must go wrong. For nothing that's good can come from the Devil or corrupt Nature. And I must have the Vexation and Loss to see Things go wrong, which I could remedy with one Word, if ye would hearken to me, and obey me. But all is wrong done, because ye will not submit your corrupt Nature to the Will of God ; which ye ought to do without Restriction : For never any Person can be saved, unless this Corruption be overcome, and subjected to the Will of God : And because the Knowledge of this is of such Importance, I am resolved to write a whole Book to demonstrate how the Nature of Man has been so corrupted by Sin, that it can do nothing now without sinning. This shall be the Second Part of *Solid Virtue*, if God gives me Life.

May the 12th,
1674.

A. B.

LETTER XXXIII.

The Uneasiness and inward Sufferings she met with from her Friends, whom the Devil tempted to disobey the Will of God, in order to disturb her, and retard their Perfection. The State of her intimate Friends.

My Children,

1. **I** Am very sorry to see how in every thing my Children go contrary to my Orders. I know well this resides not in the Ground of their Souls, but I must suffer the Inconveniencies and Loss of it. All these Evils proceed from their not being submitted to the Will of God in all things ; but they would still follow their own Wills, which being wholly corrupted, can never do any Good. They may see this from their own Experience, that so many Disorders and Confusions have hap-pen'd, because they have not obey'd my Orders. . . . Ye fall into continual Vexations in every thing, as well small as great, for want of Submission of Mind to what I de-
clare

clare from God : And until this Submission be observ'd by the Children, the Mother can never enjoy any Quiet with them : Of which Quiet the Devil endeavours continually to deprive her by means of her own Children, whom she loves ; in which is fulfilled, (a) *That a Man's Enemies shall be those of his own Household.* If I still liv'd according to corrupt Nature, I would not be surpriz'd that my Children could not obey me, seeing they are come to Age and Judgment ; but since they believe that I am guided by the Holy Spirit, 'tis a Wonder to see them disobey me, even in the least Things, while they have a Desire to do the Will of God, and are perswaded that I know this holy Will in every thing ; of which ye ought not to doubt, since I assure you of it ; and I believe that the Promise which *Christ* made to me of *Rising again*, is now accomplish'd in me ; for he has made his Spirit to be born again in my Soul. This being true, one needs only follow what I say, in order to rise again with me in the same Spirit of *Christ*.

2. Which is a Thing very easie for those who converse with me, seeing I declare to them all that they ought to do, or leave undone, in order to die to Corruption, and to be Born again in the Spirit of *Christ* ; and do the same things before them, and admonish them continually, taking care to cut off every thing that may hinder this New Birth, leading them as it were by the Hand thereto: So that it seems to me they could not ask nor expect a greater Favour from God, than what they have already received by so visible and sensible a Means: But the Devil disturbs their Understanding, and makes appear to them as a mighty Mountain a Thing that is in it self very easie, and consists in nothing but a Submission to my Will, which indeed is not mine, but *God's* Will, which he makes continually known to me in every thing ; of which they may be well assured.

3. And there is nothing more sweet, and which brings more Rest to the Body and the Soul, than Obedience and Submission to another in good Things: Yea, Obedience in it self is always profitable to our Perfection, though it were yielded even to imperfect Persons, provided they command nothing that's evil: For by submitting to another in indifferent things, one always overcomes the Cor-

(a) *Matth.* 10. 36.

Let.XXXIII. *Persecutions of the Righteous.* 73

ruption of his Nature, and (b) *denies himself*, as *Christ* has taught us to do.

4. And therefore the Devil endeavours with all his Might to divert my Children from this *Submission*; because he knows that all that remains for them now to do, is to gain this *Submission of Mind* in all things. For he could not hinder them from forsaking their Country, Relations and Friends, to follow *Christ*; nor from offering to God all their Goods, to be employ'd to His Glory; nor from being disposed to follow me where it should please God to send me. Neither could the Devil hinder them from resolving to mortifie themselves, and to forsake the Delights of this World, and the Pleasures of the Flesh, and the Coveting of Worldly Riches or Honours; seeing God in his Mercy has given them the Grace to do all this, and much more: But the Devil struggles now against the finishing Stroke, which is the *Submission* of their Minds to God, and the Renouncing of their Self-will.

5. If you and my other Children could obtain this Victory, ye would All most certainly carry an eternal Crown. And therefore do Violence to this Self-will, and submit your selves entirely, and without Contradiction, to what I shall tell you, and ye will by Experience find Rest, Peace and Satisfaction in your Soul; and ye'll see that all things will be done in good Order with Joy and Contentment, and according to the Will of God; who asks nothing of you by me, but Things that are good and salutary, and tending to the Perfection of your Souls: which I wish may shortly happen, and that the three Years be not accomplish'd, till I see the Spirit of *Christ* rising again in your Souls, as he has promised to do.

6. For first when I was with you, I expostulated with God, that He obliged me to stay with Persons so imperfect; and he said to me, *Have Patience: They will change*: But after that I had a long time born with their Faults, he said to me, *Bear no longer with their Sins*; and therefore I am not so patient towards them now, as I was at the Beginning, and I reprove and correct them more, because God will have it so: Which makes me hope that the Time of their promised Change does ap-

74 *Persecutions of the Righteous.* Let.XXXIV

proach, and I exhort them to embrace this entire Submission, which is the most necessary of all : And not only to submit in the chiefest Things, of which I don't complain, seeing as to the main they are of the same Will with me, to forsake the World and to please God ; but I complain much of their Contradiction and Disobedience in smaller, yea, in indifferent Things ; by which I see clearly that the Evil Spirit who rules their Understandings, opposes it Self directly to the Good Spirit which guides me : For I say not one Word, nor do the least Action, but I meet with some Contradiction and Opposition from one or other of my Children ; whereas they ought not only to follow my Words, but also the least Motions of my Will even in small matters : For 'tis written (c) *Be faithful in small Things ; and I shall make you Rulers over great Things.* And I will never desire any thing of them but what God requires for their Eternal Happiness. *Adieu,*

Sept. 3.
1674.

LETTER XXXIV.

How they who would follow Jesus Christ are Persecuted by their Parents and Domesticks. We must beware of Men. False Prophets ape the Spirit of God.

My Child,

1. I Received yours with the Copies of the Letters of V. S. by which I perceive his strugglings. This is what Christ says, (a) *That a Man's Enemies shall be those of his own Household :* For his Father and his Wife, who are nearest to him, are become his Enemies, because he would become a Disciple of Christ. Which is very lamentable, that Christians now a-days should be so fallen from the Love of God, and from the Care of their Salvation, as that they will not suffer another Person to follow Christ, when they have not themselves the Desire of do-

(c) *Matth.* 25. 23. (a) *Matth.* 10, 36.

ing

Let. XXXIV. *Persecutions of the Righteous.* 75

ing so. But we must not be surpris'd; for this is the *War* (b) which *Christ* said, *He was come to bring upon the Earth; a Man against his Father, and the Daughter against her Mother.*

2. And it can't otherwise happen to those who would seriously become true Christians, who shall be hated and persecuted by them who content themselves with being Nominal Christians: Seeing these are two Contraries which can't agree together, no more than Heat and Cold: Because they who are Christians only in Name, and not in Effect, do all seek their own Advantages and Satisfaction; and when they see that their Friends will leave them, and no longer bring them the Advantages which they so much desire, they then fall out with them, and would by Force hinder them from going away when a good opportunity offers: Because their Affections look only to Time, and the Things of this World, of which they are not willing to be depriv'd.

3. But the true Christian looks to that Love he owes to his God, and the Desire he has of eternal Things; and he (c) *Fights the good Fight* to obtain them, without hearkning to his Adversaries: Yea he esteems himself happy to suffer (d) Persecution for Righteousness; in which Happiness I see our Brother V. S. has the Advantage of having a Share; seeing his own Father persecutes him and threatens him with Death, if he forsake the World and its Vanities. To which a true Father should persuade his Children, and be sorry that he has not done so himself from his Youth; teaching his Children to renounce the World from their Infancy: Seeing all of them, at the Baptism of their Children, promise in their Names, to renounce the Devil, the World, and the Pumps and Vanities thereof: And this is a general Oath, which all they who receive Baptism, take before God and Man. Wherefore a Father ought greatly to rejoice to see his Child (when he is come to the use of his Reason) willing to forsake the World and its Vanities, in order to become a true Christian; because otherwise the Father must bear the Punishment of his Neglect, if he has not taught his Child this from his Infancy; as he was obliged to do:

(b) *Matt.* 10. 34, 35. (c) *1 Tim.* 6, 12. (d) *Matth.* 5. 10.

4. For I believe that many Fathers and Mothers burn now in Hell, for not having taught their Children the Things that are necessary in order to become true Christians. How much greater Punishment ought those Fathers and Mothers to expect, who will moreover hinder their Children from forsaking the World, when God draws them to lead a truly Christian Life, and to give over worldly Traffick, in order to follow the Apostle's Advice, who says, *(e)* *If ye are regenerate, seek those things which are Above, and not those that are on Earth?* For such Counsels came not from Flesh and Blood, but from the Holy Spirit, whom all true Christians ought to obey, without hearkning to the Hissings of the Old Serpent, who by means of our Relations, always draws us back from Eternal Things by the Allurements of the Flesh; to which corrupt Nature has always a Readiness and Propension.

5. I pity therefore extremely the Blindness of our Brothers Father, who persecutes his Son, because he seeks to become a true Disciple of *Jesus Christ*: And I pity his Wifes Blindness yet more, who endeavours, as I see by her Letters, to draw back her Husband from his good Resolution, by the natural Affection he should have for her and her Children. To which he ought not to give Ear, and should let her see, how he is more obliged to obey God than her, and that he ought to love the Salvation of his own Soul, more than the Company of his Wife, when she will not follow him in the Road of Christian Perfection, even after she had an Inclination to do so, and was resolv'd to forsake the World with her Husband, in order to become true Christians together; God having given her the Light of Truth, which she was willing to follow. This inconstancy must needs come from the Devil, that Enemy of her Happiness; who after having made this Woman look back and continue in the World contrary to her good Resolution, makes use of her now as his Instrument to make her Husband also return back with her: Which would be very dangerous; for the Apostle precisely says, *(f)* *That there is no more Sacrifice to be offer'd for those, who after having known the Truth, do still persevere in their Sins.* And this Man and his Wife have known the Truth, to which they

(e) Col. 3. 12. *(f)* Heb. 10. 26.

Lett. XXXIV. Persecutions of the Righteous. 77

ought to continue faithful, or expect that *dreadful Punishment of Fire*, which the Apostle there describes.

6. I wish our Brother would write these things to his Wife, to see if she is not touched with them; and tell her that he can't continue in the Traffick and Buſi-
ness of the World, after having known the Truth, without betraying his Conscience; asking her besides, if she would have him lose his Soul to please her? And if she does not think it were better for her to return to her good Resolution, and come along with him, and endeavour to save her Soul also, and to live together as good Christians, teaching their Children to do the same, to the end that they might be all saved, instead of hazarding her Salvation amidst the World, by following the wicked Counsel of malicious People, who would draw her back from her Happiness: And begging of her to hearken to the Counsel of *Christ*, (g) *That whosoever renounceth not all that he hath, cannot be his Disciple*: And that she ought rather to believe the Advice of *Jesus Christ*, than that of those who can't save her, nor bring her so much as any temporal Advanrage: And that He being her Husband, may faithfully assist and second her, even until Death, by his good Admonitions: That she ought to follow him in his good Resolutions; seeing *God* has commanded the Wife to be subject to her Husband, and the Husband to love the Wife: And that he can't shew her greater Love, than that which he bears to her Soul; to save which, he would fain rescue it from the Dangers of this miserable Age; which is so dangerous, that one can no longer do the least Action, or have any thing to do with Men, without defiling his Conscience, either with his own Sins or those of others.

7. And after that he has given her all these Admonitions, and that she will not follow him, he may then come to us with his Child, recommending his Wife and all the rest to *God*: For 'tis better to save his own Soul, than to perish with his Relations, who oppose his good Design. He may stay at *Husum* with *V. D. V.* in taking care to provide his Child with bodily and spiritual Food; to see if by this means his Wife will not follow him: For I believe that the Letters she writes to her Husband, are dictated by our Enemies, to the End they may move

(g) *Luke* 14, 33.

78 *Persecutions of the Righteous.* Lett. XXXIV

his Heart to a natural Compassion, to get him back again to *Friezeland*, where 'tis not known what they might do with him. They would, no doubt, do their best to imprison him, as they would do by you likewise, if you went thither: And therefore 'tis better not to go upon any account whatsoever; for 'tis always good to be free: And the Proverb says, *With or without Reason, be sure to avoid a Prison*; because the Powers of Darkness are too great.

8. You had some Experience of this at *Flensburg*; for when one is imprison'd he can't help himself, however good his Right may be. And therefore I approve of our Brother **'s going to *Waterland*, till he sees what his Wife will resolve on; and he should not trust himself, even to her, for she would surely betray her Husband, by the Advice of our Adversaries, yea under a Pretext of doing well. Therefore she ought not to know exactly the Place where he is; neither should he stay long there: 'twere better for him to go to *Husum* to live with *V. D.* *V.* where he will be more secure. And as for you, I think those married Persons will take you for their Book-keeper, or any other service you can do them, or other good People, as I writ you in my last. For *Amsterdam* is more proper for having Correspondence with you; but as long as *V. S.* stays there, 'tis better to bear him Company in *Waterland* as you propose. . . .

9. As to ***, we must let them all alone, and wait for what God shall operate in their Souls, and assist them as much as we can in their Perfection. There are come hither two Disciples of one *John Rothé* from *Amsterdam*, who publish every where in his Name, as a Prophet of God, that within Six Months, *Christ* shall come to reign upon Earth, and that he has a Standard for gathering together the People. He caused a Paper to be affix'd on the Deceas'd *Labadie's* House, importing, *that they were mere Hypocrites*. It seems as if the Devil would in every thing ape God, and thereby prevent his Working: For I hope that the Spirit of *Jesus Christ* shall shortly rise again in the Souls of Men: And this false Prophet declares that he shall come in Six Months visibly to reign on Earth: In which we may truly call our Times (*b*) *Perilous*, wherein so many false Prophets do arise, that one knows not where to find the Truth. We should bless God Day and Night, who has made it known to me:

Lett.XXXV. *Persecutions of the Righteous.* 79

For without this particular Light, I should be my Self deceived by so many false Appearances. I shall send you the Book against *Burchardus* to translate ; but the Devil tempts the Brethren to be negligent in the Copying it out; and what he can't gain upon me, he does upon them. You may in the mean time translate the Second Part of *Light risen in Darknes*, as you propose: For one ought never to be idle: And this Exercise shall still give nourishment to your Soul, if you do it with Attention.

Nov. 1.

1674.

L E T T E R XXXV.

To Father John Chrysostome Snijder Priest of the Oratory at Mechlin. That they who had wrested her Heritage from her would not clear with her lest they should be obliged to restore it.

Reverend Father,

1. I Received yours with the Papers relating to Father *Patin's* Account, which indeed may be of Use as a Memorandum to draw a pertinent Account by. But I don't believe that *F. Patin* will ever do this; for he seeks not to clear the Affair but still to embroil it more. He makes you and the Fathers in *Brabant*, believe many things which are not true, and he speaks as if I would possess all the Estate and not pay the Debts; which is far from my thought. For from the Beginning, I never sought any thing else, but to discover all that the Deceas'd *De Cort* was owing; that I might pay it, even with my own Goods, in Case he had not left enough to do it: But I could not blindly give to every one what they asked of me: For which Reason I sent Mr. *Franken* and *D. L.* to *Noordstrand* with my Letters of Attorney, to clear with every one, and to pay them whatever should be found justly owing.

2. But all the Creditors and *Patin* (who was at the Head of 'em) refused to clear Accounts, and at the same time went to *Gottorp*, where every one laid hold of what he could, dividing the Goods as if they had been stolen,

or

80 *Persecutions of the Righteous.* Lett. XXXV.

or had no Body to own them. Whereas I as sole Executrix offer'd to pay all that was justly due ; and I could do no more to prevent so many Sins, and exorbitant Charges as follow'd upon it. But *F. Patin* was unwilling to follow this Method, in hopes that he might fish better in troubled Waters, than in the clear Stream of a just Settlement. I know well that the Deceas'd *De Cort* got Money from *Mrs. Vendeville*, and also that he order'd Money to be pay'd to her : And therefore there will be no difficulty to make good, all that I can in Conscience see to be due to them, tho' they have no Obligations to shew : Seeing the Deceas'd *De Cort* has often told me that he had never given any Obligations to *Vendeville* or the Oratory, nor ever reckon'd with them ; and that they had themselves drawn up an Account, according to their own Fancy ; which *Patin* writ himself with his own Hand. Notwithstanding which, I will deny nothing of what I can see to be true : For God has given me a Spirit of Justice and of Truth, to condemn my self as well as others : And therefore I can't clear with *Patin*, who has a Spirit of Injustice and Lies, and said before me at *Mechlin*, that he knew how to draw up Accounts so, as the Ballance should never be on his Parties side. For he studies Night and Day to find out Inventions, the more easily to cheat them he deals with. As for me, I shun such Persons, and I understand not how you can live so long with him, unless he makes you have Patience by force.

3. I know well, 'tis he who asks what Bail I will give, and where I will pay the Money. For I am persuaded that *Mr. Coriache*, *Mr. Noels*, and All who know me, will trust more to my simple Promise, than to any Surety : For I am able to pay, and am true to my Word : But *Patin* will endeavour to cavil on every Point ; and in Case I came to clear Accounts with him, he wou'd think to continue in the Possession of my Goods, as long as his Law-Suits and Quibbling lasted : Therefore I'll be sure not to count with him, but with some good Man who has no Byas to that side.

4. 'Tis a small matter you tell me, namely, that the Deceas'd *De Cort* never contradicted the Claims, which *Vendeville* and the Oratory had against him ; because they never entered into any Debate about the Account that was betwixt them : And it was not his Business to answer their Claims, until the Parties had entered into a
Clearing ;

Lett. XXXV. Persecutions of the Righteous. 81

Clearing: Perhaps the Claim of the Oratory is Just, which I am ignorant of. But I have some Pretensions against it likewise; as the Deceas'd *De Cort* told your self, and declared in the Deed by which he was restored to *Noordstrand*: Confessing that he ow'd Money to the Oratory, and that it was indebted to him likewise.

5. And therefore we must of Necessity come to a just and final Clearing; to know who shall be in the other's Debt, before we need to know where I shall pay the Money, and where and whom I will find Bail; for all those Demands are only the Commencement of a Law Suit, which might last all the Days of our Lives. Therefore I will endeavour to have quicker dispatch, which you may tell the Fathers. And if they chuse rather to believe *Patin's* Lies, than the Truths I tell them, that's their Business; I can force them to nothing, after having done in the Sight of God and Men, all I could possibly do, to end with them amicably. If they are not willing, I know not what to do: But on my part I shall always adhere to Justice, being assured that in doing so, it will be harder for them to bear hereafter the Wrong they do me now, than 'tis for me to suffer at present. For the Scripture says; That (a) *Patience shall heap Coals of Fire on the Head of Evil Doers*. Therefore I wish you may have no share in the Injustice of this Affair. In which desire I continue,

Reverend Sir,

Feb. 11.

1675.

Your most Humble Servant,

Antonia Bourignon.

(a) *Rom. 12. 10.*

LETTER XXXVI.

We must rather forsake our Parents than God. Persecutions of the Priests to hinder A. B. from entering into the Possession of her Heritage. The Usefulness of Temptations.

My Child,

1. **I** Rejoice to see by yours of the 19th of March, that you are resolv'd to save your Soul, tho' your Mother should continue in the Wilderness of the World; that you nevertheless will go on towards the Land of Promise, in which you do wisely: For your Mother cannot save you, but may well be the Cause of your Damnation. For I see no appearance that she will advance in Virtue; as being too much wedded to her corrupt Nature, which she will maintain and support. She has done much hurt to others by her Sensuality, in giving them so many Reasons to prove that we must take Care of Temporal Things, and that 'tis necessary the Body should be treated agreeably to its Infirmary and Years. And because I cannot countenance her Coverousness and Sensuality, she murmurs against me, and wou'd make People believe that I want Charity. But since it is not in my Power to free her from this Blindness, I leave her to her Self to run where she pleases. And you do wisely with respect to her, (a) *To let the Dead Bury their Dead*: for you cannot constrain her: You have done all that was in your Power, and so have I: We must recommend her to God.

2. *V. S.* seems to be again Penitent, but his Inconstancy makes me mistrust him. His Wife is at present more Fervent than he, and will by no means return to *Friezeland*. The Devil now a days mightily opposes all People of good Inclinations.

3. Our Affairs go on as those of the Children of *Israel* with *Pharaoh*: And this Superintendents Heart is as hard as *Pharaoh's* then was, against letting the Children of *Israel* go out of *Egypt*. For sometimes he says, he will *Write no more against me*, and that if the Duke will countenance me, he'll have Patience. And a little after they

(a) *Matth. 8. 22.*

Lett.XXXVI. *Persecutions of the Righteous.* 83

require so many Conditions in order to allow me to stay in this Country, that they are altogether unreasonable. For those Preachers wou'd oblige me not to Write more, nor to print my Writings under Pain of Confiscating all my Goods, and of Banishing me and mine out of the Country : And this by so firm an Agreement, that they would have me to renounce all those Rights which the Emperors have granted to Women, because of the frailty of their Sex. I reject all these Propositions as extravagant, and I will not go to *Noordstrand*, unless I be allow'd to Write, and Print, and Publish my Writings there, where I may do whatever I think fit, by Virtue of the Privileges which the Dukes have granted to the chief Proprietors of this Isle, of which I am one : And no Man can take this Right from me, which I will yield to no Body, unless I am forc'd to leave the Country : Because I am obliged in Conscience to preserve the Privileges granted to that Island, or otherwise I should do an Injury and Prejudice to my Self, and the other Proprietors. Wherefore I must defend my Self with all my Power, without suffering them to encroach upon, or diminish the Privileges once given, and often ratified.

4. But those Preachers would disannul them with Respect to me, to the End they might in Time coming annul them also with respect to others. For they would alone domineer over all the World, and Persecute for this Reason every one who will not submit to their Laws: So that we fight as did *Gabriel* and *Lucifer*. I hope the good Angel shall at last have the better on't, altho' the evil one be fierce and powerful, and attacks me by Fraud and by Force. The Duke has given me a new Protection and Safe Conduct; and we having receiv'd it in the Morning, they came the same Day in the Afternoon to have it again. We kept it by force until we know certainly if such be the Duke's Intention, and if he gives such a Safe Conduct one Day, and takes it away the next. We are treating of a Bargain with the *Fresh*; but we can't conclude it, till our Differences with those Preachers be determined, who will not in my Presence appear before the Judge, whither they are cited, nor before the Duke himself. They will be fighting like Traitors, and not as Gentlemen. Our Affairs go so inconstantly, that I think sometimes I shall be obliged to fly to *Holland*, because of the Proceedings of those Preachers; but a little after they change as suddenly as the Wind. I think how-

84 *Persecutions of the Righteous.* Lett. XXXVI.

ever, the Business is near to a Close, and can admit of no longer Delay. We must in the mean time endeavour to purifie our Souls, to the End they may be found capable to do what God requires of us: Let the rest go as he pleases: The Means will avail us little, if by them we come not to the End.

5. *Swammerdam* does well to change the Word *My Child*, into that of *Sir*, in my Letter which he is to Print: for the World is not capable to understand it; because (b) *Carnal Men comprehend not spiritual Things*; and we must carry our selves agreeably to their Weakness.

6. I understood that your Temptation consisted in thinking there was no God. But I could not comprehend how it could continue after you had discovered his Truth, and been so often moved and convinced in your Conscience that God spoke in me, as having felt such Operations from my Words, as could not come from Nature. The Remembrance of those things should make this Atheistical Temptation to vanish. For if there were not a God, I could have no Communication with Him, nor know, as I do sometimes, the secret Thoughts of Men, which neither Men nor Devils can know. As to the Rest, 'tis good for you to be purified by the Fire of Temptation. Suffer it chearfully in Penitence for your Sins; for the Temptation cannot wound your Soul, as long as you do not consent to it. For the Pain you feel in resisting it, is a kind of Purgatory; and Temptation humbles us, and makes us know the Corruption of Man, and the Inclination and Bias he has to Evil: Whereas he who is not tempted, is always in danger of Presumption and Vain-Glory, or, of imagining that he has those Virtues which he has not. And therefore we must not Pray to be delivered from Temptation, but to have Grace to be able to resist it: For 'tis said, *That not to be tempted is the greatest of all Temptations*. And therefore take Courage and despise those Atheistical Thoughts, which cannot make you Sin, tho' they should abide with you all the Days of your Life, as long as they are disagreeable to you. --- My Respects to all the Children to whom I have no time to Write, because those Preachers give me work enough. Remain all united in the Spirit of *Jesus Christ*, waiting till we see one another Bodily.

March 15. 1675.

L E T T E R XXXVII.

Of her having asked Letters of Protection from the King of Denmark, that she might Live and Act freely, notwithstanding the Malice of her Persecutors.

1. **T**HIS is the 5th I have writ to you; and have received one from you written by V. D. V. and two by Sm. I have sent you two Petitions, and informed you of my Intention to have a Safe Conduct from the King to go freely thro' his Dominions. And I know not why this should be refused us, seeing 'tis granted to all those who desire to live in that Country, where all Strangers are free to go and come without any Opposition. I know there are *Jews* and *Turks* under the King's Protection; and 'tis surely his Advantage that his Country be Peopled: Why then should they refuse to give a Safe Conduct to us who are Christians? The Devil must have great Power if he can hinder this. If they will restrain me from Publishing my Writings, I can't accept of this Condition until they be fairly Examined and Condemn'd. For tho' I accepted this Condition in the Dukes Safe-guard, yet it was only until those Writings should be tried, and no longer. For you know that the same Duke has since allowed me to write against *Burhardus*, and the President desires the Book should be Printed to undeceive the World, as to the false Accusations of those Preachers; which was a thing most just and reasonable.

2. And I don't think, that even among *Turks*, and *Heathens*, a Person can be forbid to defend himself when he is first attack'd: And for my part I never attack'd any Person, nor writ against any Sect or Religion, save those who oblig'd me to answer them, when they assaulted me first. For I came not to reprove Men; but to bring the Light of Truth unto all those who are willing to receive it. They who despise it may let it alone, without railing at it, or persecuting of it. If the King allows me to write, I will let him see clearly that those Preachers were much in the Wrong to attack me thus without any Reason,

3. But

3. But it were great Cruelty to beat me, and yet oblige me to be silent. Even as if the King shou'd discharge a *Jew* to Trade, after having given him Protection and liberty to stay in his Kingdom; this were to tie up the Horse's Mouth that he might not Eat. My Writings are the Trade with which God will maintain his Children. Can any one take this Bread out of their Hands and hinder them from Eating more? I believe God will never allow of this, so long as they shall have need of this Food: And if they discharge me in one Place, I must go to another: Which I am not willing to believe, I shall be forced to

4. It seems the Devil employs all his Might to pull those Writings out of the Hands of Men, and prevent their being known; But God, who is mightier than he, will certainly Protect them.

5. You may well assert, that when I first came here, I wou'd not have the Dukes Protection in Writing, because no Body disturb'd my Quiet, and the Duke and his Council lov'd us. I only ask'd a Protection in Writing to hinder the Mob from molesting us, when we were persecuted by the Preachers; And I will make no longer use of this Protection, but only till our Affair be decided, that I may know if I can Publish my Writings or not. That is a Question by it self which I still insist upon. For why may not I distribute my Writings if they be good, and if those Preachers can prove nothing to the contrary? Nor do I believe that they were prohibited at *Flensburg*; for *Henning* did not tell me so, and the Preachers know that he read all my Books. If these had been prohibited, they had also hinder'd him to read them. I hope all shall go well if we have Patience. We must wait God's Time, and do nothing with Precipitation. 'Twere good to let our Friends see the *Warning against the Quakers*, to shew that we are not of that Sect. Adieu.

April 15.
1676.

LET

LETTER XXXVIII.

*Of her being forc'd to retire from Holstein to
Hamburgh, to shun the Persecutions of the Priests,
who would destroy her, because of the Truths she
proclaim'd. That the Discovery of the Truth is
accompanied with PERSECUTIONS.*

SIR,

1. **I** Received timely yours of the 7th of March
last; but because I could not read your Hand, I de-
layed to answer it, till by anothers Help I understood
it fully: And lest you should not be able to read my
Letter, I made one of my Friends copy it out. I observ'd
in yours the Grace which God has given you so long ago, to
discover the Wickedness in which the World lies Bu-
ried; and that without retiring from it one must die of
the Plague with which it infects even good People. This is
a very great and particular Favour of God, when we see so
many who die in Blindness and Ignorance of these things.
And he has done you yet a greater Favour, in giving
you the Knowledge of my Writings, which not only
discover the Wickedness of the World and the Sins of
our own Consciences, but also true Virtue, and the
Means of returning to God, after having forsaken him
by our Sins.

2. I believe indeed that *Labadie* has roused you up
out of the Sleep of Sin and worldly Vanities, in which
you was lull'd: But he could not effectually shew you
the Road that leads to the Love of God, and the Hatred
of our Selves, as God has discovered to me; for he him-
self had not admitted this *Light of Truth* which you ob-
serve in my Writings, and which God has given me the
Grace to follow and practise; for I teach nothing to O-
thers but what I first practise my Self. Which I observe
not in those, who say *they are sent to Re-establish Israel*.
I perceive indeed that they have the Theory of Virtue,
and know how to discourse well about it; but none of them
exercise themselves in the *Practice of a Gospel Life*, in
the *Mortification of corrupt Nature*, in order to live a-
gain in the Spirit of *Jesus Christ*.

88 *Persecutions of the Righteous.* Lett. XXXVIII.

3. And therefore I could not join this *Labadie*, whom I was acquainted with, nor any other of those pretended Ambassadors, because they all walk in another Way than That which God teaches me, and which I declare by my Writings, as God orders me to do. I never studied, and am not sent to reprove or correct Men; but to bring the Light of Truth to those who will receive it. If you have a mind to do so, you may read more of my Writings, and you shall always find there more of the Light of Truth springing from God continually, as a River flows from its Fountain. For the Time is come in which the Holy Spirit promised by Jesus Christ (a) *shall teach all Truth*; and (b) *when the Sons and Daughters of those who have received it shall prophesie, and the old Men shall dream Dreams*.

4. I wait for this blest Time, in the midst of the thick Darkness in which we live at present: And therefore I called my first Book, *Light risen in Darkness*; seeing it does arise in an Age so dark, that the like has never been since the Creation; for the World is in a lost Condition with respect to the Salvation of Souls, and no body sees whither he goes, no more than the *Egyptians* did, during the Darkness of *Egypt*, which was a true Figure of the Men of this Age, who fancying themselves to be Wise, are Fools and Mad-men with Respect to their Eternal Salvation, which God is about to discover to them by my Pen. Blessed shall he be, who opening the Eyes of his Soul, will follow it.

5. I am not surpriz'd that your Relations and several Ministers have made you suffer; for Flesh and Blood understand not the Things of the Spirit of God, and therefore snarl at them, as Dogs do at People they know not: But he whose Eyes God hath open'd, ought not to value this; for it is written, (c) *That Flesh and Blood shall not inherit the Kingdom of Heaven*. That the Ministers of the Church trouble you more than your own Relations, I may know from my own Experience, for they persecute me every where. Some of them would have me burnt, others imprison'd, and others are for banishing me out of the Country. Many have writ Lies, Calumnies and abusive Language against me, and hinder me by the

(a) *John* 16. 13. (b) *Joel* 2. 28. (c) *1 Cor.*
 15. 50.

Lett. XXXVIII. Persecutions of the Righteous. 89

Legal Authority of the Magistrates from answering them. Can there be greater Injustice than to beat one, and at the same time tie his Hands, that he may not be able to ward off the Blows?

6. Which makes it evident, that we are now in the last Times, when according to the Prediction of *Christ*,
(d) *The Abomination of Desolation is in the Holy Place*: Seeing the Priests will not acknowledge the Holy Spirit, but would snarl and run against it like mad Dogs. But God delivers me always out of their Hands, making me to fly from one Place to another, while I am pursued as if I were a Criminal, for declaring the Truths which God makes known to me.

7. I am at present fled to *Hamburg*, because I could not remain safely in *Holstein*; for the Persecutions of those Priests, who would fain destroy me, although I have given them no Ground. I am born in the Church of *Rome*, and in no wise answerable to those *Lutheran* Priests in Matters of Religion. I came to *Holstein* to retire my Self into an Isle, in which the Duke has by several Contracts allow'd, and often ratified the Exercise of the *Romish* Religion; of which Isle I am a principal Sharer, and Proprietor of the Rights of Jurisdiction and Signorial Tithes.

8. But the *Romish* Priests possess there all my Rights and Estate, contrary to all Law, Conscience and Reason: And the *Lutheran* Priests hinder me with all their Power from recovering my own; yea, they endeavour to stop me from ever going to my own Estate: And all this because I proclaim the Truths of God, according to his Orders: For I give Offence to no body, and will make no particular Sect, drawing none after me, and never disputing about any Religion, because I think them all far from the Ways of the Holy Spirit. I leave every one at Rest, and live solitary in every Place, conversing with none, but those of my own Sentiments; while these Priests are terribly alarm'd against me, without being able themselves to tell the Reason.

9. This is indeed a Sign that the Spirit which guides them is contrary to the Spirit of *Jesus Christ*, which I am possess'd with. I believe this (e) is the War which *St. John* saw in Heaven; The good Angels fighting against

(d) *Matth. 24. 15.* (e) *Rev. 12. 7.*

the evil ones : And I hope the good Angels shall carry the Victory, as the same Vision declares ; and that the Time shall come when those wicked ones shall be no more found ; but the Good shall live together in some Place, where Righteousness shall dwell among them. Your being Fifty Years old, as you signify in yours, will not hinder you, according to the Course of Nature, from seeing this Happiness ; for I hope to see it my self, tho' I am more stricken in Years than you. 'Tis my fervent Desire that makes me hope to see these Things ; besides that I see many Means which prepare Things towards it. And the Reading of my Writings are none of the least of those, since by them so many Persons are moved to forsake the World, in order to become Disciples of *Jesus Christ*, and to resume the Spirit of the primitive Christians.

10. This I wish to all Right-intention'd Persons ; for I can see no other Means of Salvation, but to be born again in this Spirit ; seeing all the other Means that Men have invented, are every one of them By-ways ; and the more one advances in them, the more does he wander and stray from the strait Way, which alone leads to Salvation : For *Christ (g) Yesterday and to Day is the same*, and there shall be no other Law given to Men but the Gospel Law ; seeing He came in the last Hour, we must expect no other Prophet, for he has told us all that is necessary for us to do, or abstain from, in order to be saved. Therefore neither will I teach any other thing by all my Writings, than what Christ and his Apostles did teach and practise while they were on Earth ; which cannot be Heresies, Reproaches or Blasphemies against God, as these Priests call them, to palliate their own Malice. For I can teach no Errours, when I only teach to follow and imitate *Jesus Christ* ; and I cannot blaspheme against God, while I teach, (h) That we ought to love Him with all our Hearts, as He has commanded us.

11. But *Christ* says, *The Servant (i) is not above his Master* ; and seeing the Priests then said, (k) That He would destroy the Law ; and (l) That He did His Works by the Power of the Devil ; seeing they persecuted Him, and put Him to Death at last ; we must not be sur-

(g) *Heb.* 13. 8. (h) *Matth.* 22. 37. (i) *Ibid.* 10. 34.
(k) *Ibid.* 5. 17. (l) *Luke* 11. 15.

Lett.XXXVIII. Persecutions of the Righteous. 91

priz'd if the Priests now-a-days would do the Same to his Spirit, if it were in their Power, as they did formerly to his Body. But I hope God will hinder them. He will purifie us by their Means in the Fire of Persecution, but the more Gold is tried in the Fire, the more bright it becomes: So shall Virtue shine the brighter by the Persecutions of those Priests, who build their own Tombs, whilst they think to bury the Truth of God and solid Virtue.

12. And therefore I beg, Sir, you would take good Courage with me in following *Jesus Christ*, who has overcome the World, and He will give us Strength to overcome it also, and to gain the Victory over all our Enemies visible and invisible; to the end that suffering with Him in this World, we may also reign with Him in his Glory to all Eternity.

13. If our Corresponding by Letters can be profitable to the Perfection of your Soul, I will not refuse to write to you. Friendly Conversation indeed would be a more effectual Means to make you understand the Sentiments that God gives me. But the Distance of our Residences does not permit us to converse by Word of Mouth. We must communicate in Spirit by the means of our Writings. And if we are united in the same Will of becoming Disciples of *Jesus Christ*, we shall see one another in God by Elevation of Mind in this World, and hereafter Face to Face in Life Eternal; where embracing each other from pure Charity, we shall with Joy sing the Praises of Him who hath given us here the Light of Truth, in the midst of so much Darkness and Lies, with which Men now deceive one another, and make Falshood to pass for solid Truth, and apparent Virtues for true ones.

14. This I endeavour to discover by the *Funeral of false Divinity*, and other Treatises relating to this Theology, of which you may see more if you desire it. They hinder me from printing my Writings in *Holstein*; but God has provided other Persons who do it in *Holland*. Mr. ** can let you have them according to your Desire. 'Tis like the Manna, which falls every Day new from Heaven, for the Souls which hunger after it. They may draw their necessary Nourishment from it, without eating any more of these wild Herbs, which the modern Divines give to the People, that they may honour and follow

92 Persecutions of the Righteous. Let. XXXVIII.

low them, or bring them some Temporal Profit. As for me, I receive it for nothing, and I give it also for nothing, (m) as the Apostle did.

15. I seek nothing by all my Writings, but that Men may glorifie God for the Favours he bestows on them, by shedding abroad his Spirit so liberally : For there is nothing of mine in this ; I am only the Organ which God makes use of to declare His Will to Men. Blessed shall they be who follow it ; but Wo to those, (n) who having known the Light of Truth, still persevere thereafter in their Sins ; for they shall have a double Condemnation, one for their Sins, and another for their terrible Ingratitude.

16. Which the Priests of this Age ought to be afraid of, who not only persevere in their Sins, after that the Light of Truth is come into the World, but do also persecute, and would stifle it, or murder the Person by whom God sends it for the Salvation of many. We should lament them as *Christ* did the City of *Jerusalem*, and say to them, (o) *O if ye knew the Miseries that shall befall you ! ye would weep.* But they are insensible of their Miseries, and their Hearts are as hard as that of *Pharaoh*, who resisted God as long as he could. Even so do all the Priests of this Age, who instead of raising their Heads to hearken to what I am willing to tell them from God, stop their Ears, that they may not hear ; crying out, (p) *Crucifie*, as they did of *Christ* at the Time of his Passion. 'Tis enough to those Priests, that they have heard that I teach a Doctrine, which will not encrease their Stipends to make them live the better, nor make any Addition to their Glory, or their Sensuality : For which Cause they cry out, (p) *Away with Her ; Away with Her.*

17. For several of these Preachers have storm'd extremely against my Writings, without ever having read them, according to their own Confession. And when it was asked them, if they had read what I taught ? they said in Anger, *No, we read no such Heresies ;* which may make every one clearly see, (q) *That the Abomination of Desolation is now in the Sanctuary :* So that if *Christ* himself should come again in his mortal Body, as he came

(m) 1 Cor. II. 7. (n) Heb. IO. 26. (o) Luke 23. 38, 29. (p) *Ibid.* 18. 21. (q) *Matth.* 24. 15.

Lett.XXXVIII. Persecutions of the Righteous. 93

to the *Jews*, the Christian Priests of this Age would treat him much worse than the Priests and Pharisees did when he was with them. And I believe they would not have the Patience to arraign him, or examine Witnesses before they condemn'd him; but would massacre him in any Place they could find him, without any Form of Law: For they do the same thing to me, having already caused my Books to be pillaged and burnt publicly by the Hand of the Hangman, without my knowing any Reason for it. For I have always said, and ever written in my printed Books, *If any one can shew me any thing that's bad in all my Writings, or contrary to the Holy Scriptures*, he would do me a Kindness to let me see it; and if I be convinced of it, I will retract it publicly, and give due Satisfaction: But, like dumb Dogs, who bide without Barking, these Preachers cry, *Kill Her, Kill Her*, without telling what Evil I have done. And some of them have been forced to preach, that we lead a chaste, sober and edifying Life; but they add, that there is some hidden Evil in my Doctrine. And when I beg of them to discover this Evil to me, they remain silent, because they can't prove any such Evil there, where nothing is to be found but all sorts of Good: And the more I say, *I am sent of God*, the more forward they are to destroy me.

18. I hope God will shortly put an End to these Miseries, seeing Evil is come to the Height, and People can't become worse, than to withstand the Truth, which is God himself. You say with Truth, that we ought always to fight against the World; for 'tis our Enemy, and Christ assures us, (r) *That we shall be hated of the World, if we are of his Side*; warning his Disciples, *That the Servant is not greater than his Master*; and if they have persecuted Him, they will persecute us also.

19. And therefore we should glory in being persecuted by the World for following Christ; seeing this is the Mark which he himself hath given us to know if we are of him, saying, that *The World hated him first*. And since we cannot enter into the Kingdom of Heaven, but by the Cross, we ought to embrace these Persecutions from the World, and follow *Jesus Christ* with this Cross, which is inevitable: For true Virtue is

(r) *John 15. 18, 19, 20.*

94 *Persecutions of the Righteous.* Lett. XXXIX.

persecuted, in every Place; wherefore 'tis not without Reason the Scripture says, *That our Life is a continual Warfare*; and again, (t) *That we ought to pray always, and never cease*, to the End we may get Strength to fight against those Enemies, who surround and pursue us even to Death. For if we think to rest or to slumber in this World, our Enemies will surprize us, as you have well observed, and found by Experience, that they never forbear to attack us, but in order to return afterwards with greater Fury.

20. If you were a single and free Person, I would advise you with *Jesus Christ*, (u) *If they persecute you in one Place, you should flee to another*. But I observe by your Letters, that you are engaged in a Family, from which perhaps you'll have much ado to disentangle your self. Pray to God to know his holy Will. He'll doubtless shew it you, provided it be true, that you are entirely resign'd to him, as you believe. I shall offer you to him for this End: For you may well believe, that I am always very affectionate to all those who truly seek God without Partiality: I pray to him to lead you in his Ways, even until Death, and to make us bless him to all Eternity together. In this Expectation I shall be

Hamburg, June 13.
1676.

Your sincere Friend in God,

Ant. Bourignon.

L E T T E R X X X I X .

Of the Rabble of Sleswick, which being animated by the Lies and Calumnies of their Lutheran Priests, came frequently and outrageously to insult her Lodging, where she had left her Friends.

My Child,

1. **I** See by yours, that the People of the Town have again threatned to come and break open the House. If I had had Occasion I would have sent you the Duke's

(t) *Theff.* 5. 17. (u) *Matth.* 10. 23.

Order

Lett.XXXIX. Persecutions of the Righteous. 95

Order directed to the Burgo-Masters and Council, to do us Justice upon these malicious People : But there was no Carter, and the Post goes away two Hours after his Arrival, and the Letters are often not delivered till the next Day ; therefore I could not send you this Order sooner. You will keep a Copy of it, and shew the Original to the *Groot-Voogt*. If he orders it to be sent to the Magistrate, so much the better ; if not, you will carry it, or some other of the Brethren, or two of you together. For the more Security, you should deliver it when these Gentlemen are assembled in their Council-Chamber. I see also that you have not yet receiv'd the Price of the first Reparations, and that the Childrens Parents pretend to make us pay the Half ; which were unreasonable, seeing we have done ill to no Body, and that they come to attack us thus in our own Lodging. This ought to be severely punish'd, besides the Reparations. I think you have done very ill to pay these Reparations, and you should not have meddled in it. You ought only to have sent the Glazier and Mason to the *Groot-voogt*, and he would have given Orders to make this Reparation ; and when it had been finish'd, they would have given in their Account to him who employ'd them, without your meddling therein, or advancing the Money. 'Tis to be supposed, if those of *Lollefous* had been well punish'd, that these of the Town would not have had the Boldness to threaten you.

2. But we must wait till we see the Event, and suffer without avenging our selves, leaving that to the Judges, and discovering only who were the Offenders : If one of those could have been catch'd, and brought before the *Groot-Voogt*, the Proof had been infallible. In speaking to People, you may tell them how the Duke has sent an Order to the *Groot-Voogt* and Town, from the Affection he bears us without our having ask'd it ; and that he testifies sufficiently thereby how he will protect us, and that these Preachers are much in the wrong thus to persecute us, and to stir up the People against us, since we do 'em no Hurt ; that we draw no body after us, and do nothing against their Religion ; nor do we make an Assembly of any Sect, in which they might blame or quarrel us. And if they say, *That 'tis because I have writ against them* ; that this does not concern you ; that they ought to lay the Blame on me, and write an Answer in Case there be any Ground for one. As for you, that you have no Controversie with them

96 *Persecutions of the Righteous.* Lett. XXXIX.

them, nor with any *Religion*; that you endeavour after Perfection in that of which you are, without giving Offence to any Person; and that you know well, I never assaulted any Body: And if these *Lutheran* Preachers had not attack'd me first, I had doubtless never writ any thing against them; and what I have done was by Constraint, when I saw they had asserted so many things against me, none of which were true; so that I was obliged to declare the Truth, but would not publish my Answer until I had particular Permission from the Duke:

3. And therefore their Preachers are much in the wrong to complain of me, seeing I never attack'd them, and am a Catholick, and as such receiv'd and allow'd of by the Prince: With which Religion the *Lutherans* have nothing to do, and therefore should let me alone to live in Quiet among them, while I give Offence to no body; edifying the People by a good Life, and spending my Money to the publick Advanrage. For if these Preachers think to hinder me from Writing or Printing, by turning me out of *Holstein*, they are mistaken: For I have done much more since I left *Holstein*, than I did when I lived there; as will be seen by the many Books which have been printed in *Holland* since that time. For in *Holland* there is better Conveniency for Printing, and my Manuscripts were left there; and several of my Friends have undertaken to print them; as they have (without my Contributing thereto) printed *The Touch-stone* and *Solid Virtue*, and are going on to prepare others: So that these Preachers are much mistaken, if they think to hinder me from fulfilling the Will of God in writing the Truths which he teaches me; seeing I shall do this much more in *Holland* than I could have done in *Holstein*. And therefore they should leave off to persecute me while I do well, lest God chastise them for that Fault: At least they should let you live in Peace, who have nothing to do with the Quarrel they have against me; for it does not concern you, since I am able enough to answer them, and all those who will contradict me.

4. These are all the Reasons you may make use of, in case any one come to argue with you on this Subject. Not that you should retain all this to repeat it like a Litany; but you must reserve all these Reasonings in your Memory, to make use of them as Occasion offers,

Lett. XL. *Persecutions of the Righteous.* 97

offers, sometimes of one, sometimes of more, or all of them. This I thought necessary to write unto you, since I see your Mind so distracted on some Occasions: As it was when you pay'd the Reparations of the House. For tho' the *Groot-Voogt* said, that you should do it, you ought to have answer'd, *Well*, and nevertheless have sent the Workmen to him, to have Orders from him to do the Work, and not from you, to the end they might have carried their Account to him, and got Payment, when those malicious People pay'd it, and not before. Nor do I know if you order'd all the Glass-Windows in general to be repair'd; for there were some broken formerly by the like rascally People, or by the same. All has come in general from our Enemies, and the Reparation should have been general too, if Things went right.

5.... 'Tis good you read the Lives of the Fathers in the Evening; this ought to edifie every one, while they see that Persons frail as we are, have done so many Things to please God, and that the Men of this Age do so little, and even That sometimes with Regret.

6. We have seen many fall from their first Fervour, and become our Enemies, after having been our Brethren: For which cause we must look on this new Brother as a Stranger, till we know him better.

Hamburg, Novemb.

25. 1676.

L E T T E R X L.

Of the Persecution and Treachery of a false Brother against her. Advice to behave themselves circumspectly, and without Precipitation.

My Children,

1. I Am very sorry to see by G. W's Letters the Behaviour of *David Kuper*. He must have a very wicked Soul vail'd with Sanctity, to behave himself thus, as you see by the Letters from *Noordstrand*; and he did no

G

better

better here than there : For when he arriv'd, he went to his Wife's Relations, carrying his Satchel and Port-mantle, with Design to stay with them ; but as I had some Concern for him, because of the Money he had, I sent to seek him ; and about two Hours after, he came to the Lodging, and brought me the Money, saying, *He would return to his Relations, to lie at their House ; to which I answer'd, That it would not be decent for him to lie abroad, since he was one of us ; and so I kept him almost by Force.* But he dined only once with us, and lodges sometimes at *Altena*, and sometimes elsewhere ; and comes not to lie here with *Floris* but by chance. He goes to all his Friends and ours, and says all the Ill he can of us. He blames me and all the Brethren, as if we were wicked Creatures, covetous as Dogs ; that we have our Coffers fill'd with Money, and many such things. And as I said to him by way of Discourse, that the Preachers hated me, and would murder me if they could ; he said, *I know no Reason why they do it not : So that I fear to be betray'd by him, and that I will be obliged to leave this Place.* He propos'd to go to *Sleswick* to dress the Garden ; but I will keep him no longer, neither there, nor in *Noordstrand*, whither I intend to send *Floris* back, with the first Occasion ; that all those Slanderers may get them gone far from me. . . .

2. I am very sorry that you have given my Books to those Officers. . . The Secretary to whom you spoke is your Enemy. . . . You should not have open'd your Mind to him after he ask'd you, *If I did nothing against the King's Religion ?* For under that Pretext he might persecute you. They only want an Occasion to do it. . .

3. If I could send you my Spirit, that ye might have your selves agreeably to the Disposition of those ye speak to, I would do it ; But since I can't do this, save by Letters, ye are always in the wrong, not to wait for them : As in the Case of *D.K's* Journey, and the giving of the Books. I have often told you, that God would always give Time enough to recommend our Affairs to him, if we depended on him : But the Devil comes always to make us precipitate Things before the Time : And by this means he makes you fall into irreparable Faults, for which ye are afterwards griev'd. I still mind the Proverb, *That 'tis better to do nothing, than do Ill.* Nature inclines always to precipitate whatever it has a Mind

Mind for. But I take care not to follow it, knowing that it is corrupted, and ever does Evil; which has made the Children sometimes think that I neglected some Things, not perceiving that I waited God's Order for doing them.

4. For I had rather all were lost, than that I should precipitate any thing of my self: But it seems you have not as yet learn'd this Lesson well. You have indeed the Will, to follow my Advice, and to ask it of me, yea, to tell others, that you can do nothing without my Advice; but in effect you do not wait for it, but have already determin'd the Affair before my Answer come. You have indeed seen that this was a great Fault, when E. fell into it formerly, while he was in *Holstein*, and yet you often fall into the same Fault your self. Do it no more, I beg of you; since this may throw us headlong into all manner of Misfortunes. Wait always; there are few Things which cannot bear a Delay; yea, 'tis often better to wait a Month, than to precipitate one Day.....

5. *D. W.* says, that all the Clergymen rage like Devils against the Book [written in Answer to] *Burchardus*; and that they endeavour to raise the Mob against us. Therefore we must do our best to remain silent until the Time come to speak; and when we don't move, they can get no Advantage over us: But so soon as we stir, they will endeavour to surprize us in somewhat. Among the other Accusations of *K.* he says, that we have our Coffers full of Money, and that we are so stingy, that we do Good to no Body; that the Devil must certainly take it all.... He says also, that *D. B.* will follow him, and will stay no longer with such People, speaking of us, as if we were all Sorcerers and Witches. I am resolved to turn away all such Persons as unworthy and ingrate: For they threaten to leave me, as if forsooth I had need of them; whereas they have great need of us, both for their Body and Soul....

6. I entreat you, as Occasion offers, to tell or insinuate, that we keep no Money in Cash; since the Time they took our Books from us; and that we have none now but for Necessity. I have so often repeated these things to the Children, that they ought to have them imprinted in the Bottom of their Souls; but it seems the Devil makes them forget 'em on Occasions; while this

Forgetfulness is so dangerous, that our Life is at the Stake thereby. For the Devil has so much Power over the Minds of Men, that they are inflam'd with Covetousness when they do but hear Money spoke of. Not that you should bring in this Discourse preposterously, but tell it as Occasion serves. . . . Write me always all that passes, but never do any thing before you receive my Answer.

7. It seems the *Touch-stone* is not well received at the Court of G. because these Preachers are continually there, and say all the Ill in the World of it, before the Duke see it, or B. or others of his Council. Therefore you must speak of it to no body, and always tell that I did not print it, but some of my Friends in *Holland*, after the Duke had allow'd it: That till then I would not suffer it to be publish'd; and that though I had written it long ago, yet I always kept it secret, till the Duke order'd to tell me, That I ought to answer *Burchardus*, that it might be seen if he had Reason or not in accusing me. . . .

8. When they ask you again, *If I speak against the King's Religion?* Tell 'em, that I speak against no Religion, and even know not the Grounds of the King's Religion, and so cannot contradict it; but that I say, We must live as Christians, whatever Name we are called by. You ought not so easily to take up a good Opinion of those who esteem my Writings, or desire to speak with me; seeing they may do this for a bad End, or to surprize us: For there are wicked and base People, who love my Writings, and are willing to speak with me, that they may get a Name, or know how to speak of them to others. We ought to suspect every one, until we are assur'd of their Sincerity, by the Spirit of God. Never haste before the Time: Hear every Thing, and write them to me. 'Tis soon enough yet to communicate my Books to them. I know well that you are accusom'd to speak sincerely, yea, to please People; but this cannot now be done with the People of the World: You should endeavour to discover what they aim at, before you open your Mind to them. . . .

9. There is a Baron towards *Friezeland* who enquires after me; I know not if I shall go to see him, to shun the present Danger: For I believe certainly that *Kuper* has told to many where I am. I'll acquaint you,
if

if I go. 'Tis better, in the mean time, that you know not precisely where I am, that you may not be able to tell it to any. My Respects to you all.

Febr. the 23d,
1677.

L E T T E R XLI.

Proportionably as the Priests persecute the Truth, and her who proclaims it, God spreads the one, and protects the other. To a Person of Quality in East-Friesland, who was designing to bestow his Time this Way.

S I R,

I. **I** Bless God that I see by yours, he has imparted to you the Light of Truth, by reading of my Writings. This is the Means he now makes use of to enlighten Men of good Inclinations, and I have often fancy'd to my self, that the Truths contain'd in these Writings are the *Seed of the Woman*, (a) which shall bruise the Serpent's Head; because all Hell is alarm'd against so salutary a Doctrine. We may well say, that the Devil has short Time to reign; since he is at so much Pains to hinder the Light of Truth from coming abroad by my Writings, which he destroys and ruins as much as he can, hindering with all his Might the Printing of them any where, though I some time ago received an Order, or a Permission from God, to print them all; and my Manuscripts are in greater Number, than all that are already publish'd; and I continue still daily to add to them; seeing such is the Will of God, who will have these Writings to go through all the World: Which makes me believe, that it will be by this Means that he'll make the Gospel of his Kingdom to be preach'd over the whole World. For as we see in Effect, that for the most part all the other Preachers have forsaken the Truth, and teach Lies; so God will make dumb Paper to speak and proclaim his Gospel.

(a) Gen. 3. 15.

2. I congratulate your having received from God the Desire of contributing to so saving an Employment, while I see that you have a Mind to print my Writings in your Town, where you want a *French* Corrector, which God will certainly send you, if it be his Holy Will. I might easily print them my Self; for God has given me Temporal Goods enough for my Subsistence: but I am not allow'd to do it. They keep my Prets from me in the Castle of *Gottorp*, where they have most unjustly discharged me from publishing my Writings. In the Town of *Hamburg* there are no good Printers, and the Preachers discharge all their Hearers from printing or distributing my Writings, making them pass for ill Books, and full of Errours: So that I have only *Holland* left free for printing them; and yet I can't do it there my self. I have some Friends there, who have undertaken to do it. . . . But it seems the Devil comes to disturb them too, in so saving an Employment, and makes them not to advance as they might do; so that I should be well satisfied if you had the Goodness to supply those Wants: For although there were many Presses employ'd about my Writings, it were certainly good; seeing I still know so many hidden Wonders of God, that 'tis pity they come not abroad for the Consolation of good People.

3. I am obliged to the Princess for her Willingness to take me under her Protection: But I know not if I could live there in Safety, unless I continued unknown, as I do in other Places. For my Persecutions follow me wherever I go; and I may well say with *Jesus Christ*, that (b) *I have not a Stone whereupon to lay my Head*, because they say, that I attack all sorts of Religions, while I don't think that I attack any; seeing I love Goodness and Truth in whatever Place I find them. I neither seek nor aim at any thing in this World, but to fulfil the Will of God, who makes me to understand, *That all Religions and Inventions of Men are only Amusements; and that there is but one only true Church, which is That which Jesus Christ established while upon Earth; and there is no other saving Truth, but the Gospel Doctrine. All besides this are Errours and Lies.*

(b) *Matth. 8. 20.*

4. And because I declare these things, as God commands me, they would kill me. Not that they deal with me by way of publick Justice, as they did with *Jesus Christ*, who was led before several Judges to be examin'd; seeing I have always offer'd to defend my self, even before Judges, against the false Accusations of those *Lutheran* Preachers. But they will not hear me in my own Defence; they have taken away my Press, and carry'd off my whole Magazine of Books, some of which they have burnt by the Hand of the Hangman, without my knowing any Reason for it, though I have often ask'd it, promising to retract publickly all they can prove to me to be Evil. But these Offers were not regarded: They go on to give Sentence, refusing to hear me in my own Defence, though I appear before them. By which we may see, that Wickedness is at the Height, and that (c) *The Abomination of Desolation is now in the Sanctuary*; since those who pretend to be in the Place of God do thus persecute his Truth, which they will not suffer any where: And I am forced to abscond in a Corner, which none but two or three Persons know of. I can however receive your Letters by the same Address, when you are pleas'd to write, and I shall answer as far as it shall please God.

5. To send you a Person possess'd with my Sentiments, and the same Spirit that governs me, is what I cannot do; for I am as yet barren, and have born no true Children to *Christ*. I have indeed received from our Heavenly Father, in the Bowels of my Understanding, several Children of good Inclinations; but I see them not yet born again in the Spirit of *Jesus Christ*: They are still in the Fighting Life, and strive (d) with the Apostle, *To know if they shall overcome*: And if I should expose such Persons to instruct others, their Imperfections would perhaps prove a Stumbling-block to them. I advise them to labour for their own Perfection, before they employ themselves in the Conversion of others: So much the more, that I think God in these last Times will make no longer Use of the Means of such Preachings as formerly.

(c) *Matth. 20. 15:* (d) *Phil. 3. 12, 13, 14.*

6. For though in the Time of *Moses* he caused a Brazen Serpent to be erected, to cure the Biting of real Serpents; yet he order'd afterwards to destroy that Brazen Serpent, because the People abused it, and became Idolaters thereof; as indeed now the People are come to idolize their Preachers, and blind Leaders, who neither know nor teach the solid Truth any more, but only Lies and Fictions invented by blind Men, and Idolizers of their Self-Interests. I wait for the Time which *Jesus Christ* promised to the Woman of *Samarita*, in which we shall (e) *Adore God in Spirit and in Truth, and no longer in the Temple, nor upon the Mountain.* And I wish you may become one of those Worshipers in Spirit and in Truth, to the End we may hereafter adore him thus together to all Eternity. In this Wish I am,

Hamburgh, March
8. 1677.

S I R,

*A great Friend of your Soul
to lead it to God,*

A. B.

LETTER XLII.

To a young Man, who having left her after he had been her Domestick, would at the Perswasion of her Enemies, force her by Railings, Threatnings, and Persecutions, to satisfy the unjust Pretensions he demanded.

1. I Was much surpriz'd to see that you were become [like] a Monk who forsakes his Order; whereas I have seen you formerly so earnest to become a Disciple of *Jesus Christ*; which you still testified by your Letter from *Noordstrand*, since the Time you was at *Hamburgh* with me. You protest therein, that you'd rather die, than look back with *Lot's Wife*, and yet a very little after, by the Instinct of the Devil, and the bad Coun-

(e) *John 4. 23.*

sel of others, you flee away (without telling me any thing) from your Spiritual and Temporal Happiness. *Poor blind Creature!* (a) *Who has bewitch'd your Mind to believe a Lie?* You had done much better to tame and mortifie your Flesh, than thus to give loose Reins to it to run where it pleases: For it is to be fear'd, that it will throw you at last headlong into Hell: For after having overcome and subdued it, you will again become its Slave for a small Satisfaction, that passes away so lightly, draws after it so many Miseries in this present Life, and brings the Soul in Danger to perish everlastingly.

2. Our Brethren writ to me from *Sleswick*, that they were much edified with your Fervour and Perseverance in the Service of God: But they will have Ground now to be scandaliz'd at your Procedure; because you have not only not declar'd your Temptations, nor taken wholesome Advice about 'em; but have also fled from the Company, and gone about to despise and defame their good Actions. For you ought to have been edify'd, to see Persons, who have all Conveniencies of indulging their Appetites, and consulting their Ease, yet make choice of the least, and satisfied with the bare Necessaries of Life, to the End they may follow *Jesus Christ*, who being Lord of all the World, would become poor and humble to give us an Example. But you make a Reproach of these things, and insinuate as if our Brethren acted thus from a Spirit of Avarice. In which you (b) act like the *Jews*, to whom *Christ was a Stumbling-block*, and like the *Gentiles*, to whom *He was Foolishness*. And if there had been in our Company in *Noordstrand*, and elsewhere, the Pleasures of the Flesh, and Delicacies of the Taste, 'tis to be believ'd that in this Case you had not left us, but would have made good Cheer, and lived at Ease according to your Inclinations. But the Want of those Things made you murmur, and even blame those who sought to mortifie themselves, in order to please God.

3. I would fain know if you went thither to give Orders, or to submit to those you should find there? If you had no Authority to regulate that Family, you ought to have submitted to the Rules which were there establish'd, or left them if they did not please, and

(a) *Gal.* 3. 1. (b) *1 Cor.* 1. 23.

were not agreeable to you : For no body made you go there, nor stay one Moment against your Will. You was always free to continue, or to have gone away at that Time when you say, You saw that they sought your Blood and Sweat ; adding, *That it was in order to fill my Coffers.* Behold what extravagant Discourses of a passionate Man ? For you are not capable to bring one Penny of Advantage to the Community, and did nothing there, but eat and drink, and take care of the Beasts, and go sometimes to the Field with the rest ; which a little poor Boy could have done as well as you, and have thought himself happy to get a Livelihood on these Terms. 'Tis true, I took Care of your Soul and of your Body ; but it was never for your Work, or any Profit you could bring me, but only for the Hopes I had that you would become a Disciple of *Jesus Christ*, as you made me believe : For otherwise I should have hir'd good Ploughmen to labour my Fields, who would have thank'd me for paying their Day's-Wages as long as I had need of them, without being obliged to maintain them in Idleness all the Year round, as I have done you ; for which I might have enough to claim from you, were I as indiscreet as you are.

4. And I have much more Right to make you pay for your Maintenance, than you can have to ask me to pay your Damages, which don't in the least concern me. If you could get at least 5 Marks in the Week, as you say, and that you desired to make that Gain, you ought to have stay'd still at *Hamburgh* and minded your Profit, without coming to spy our Behaviour to take offence at it. No body sought you, much less had we any need of you. 'Twas from a Principle of pure Christian Charity that I allow'd your Uncle F. to keep you with him, because of the good Opinion he had of you, that you were desirous to become a Disciple of *Jesus Christ* : As you also testified to me before your Aunt went from *Frederick-Stad*, telling me, *That she would have you to go with her, but that you would not stay, but return quickly to us.* And if I then yielded to F. to keep you, it was because he told me that you were very desirous of it. And now you would fain have it thought, that we sent for you, and had need of you, which you can't believe unless you have lost your Judgment ; for there was not in all our Company one Person

Lett .XLII. *Persecutions of the Righteous.* 107

so useless as your Self, and who had less Zeal for the Good and Advancement of it.

5. And therefore you had done much better to have stayed at *Hamburg*, than to come to disturb our Peace. If your Uncle *Fl.* or *Fr.* sent for you, 'twas only for the Desire you had to forsake the World, that you might serve God out of the Dangers thereof: For you told me when you came to *Sleswick*, That you was intending to come, and had for that End written a Letter; that you could no longer live in the World, and was extreamly glad that your Uncle's Letters came; and that you had immediately laid hold on the first Occasion, hearkening to nothing that might divert you: That it was a Permission of God, that he had done you this Favour, as you had been frequently sensible of, since that time: And that tho' you had felt some Temptations concerning the Meat, or the Work, you had always repented of it afterwards; seeing they proceeded from the Devil and your Corrupt Nature, which you wou'd by no Means follow. But now it seems that it does not suffice you (c) *With the Dog to return to the Vomit*, and follow this your Corruption: But you would also have me to give you Money that you might do it the better: Which you won't perswade me to by your Threats. For I have promised to God never to employ any thing that belongs to me, save for his Glory. And I see that the Advantages I could now give you in your present State, would only serve to make you Sin the more, and not to glorifie God. Therefore I leave you free to do wrongfully whatever you please, since God himself does not hinder you to do ill, when you have the Desire and Resolution to do it.

6. If you *Stir up my Enemies to persecute me* as you threaten, you'll act the Part of *Judas*, who (d) *Betrayed his good Master by a Kiss*. I have nourish'd you as my Disciple, and when you Eat my Bread, you would deliver me up to my Enemies, saying, *When the Preachers shall hear what you will tell them of me, they would cause me to be Banish'd out of Holstein*. What a rare Threatning is this, flowing from a malicious Passion? For if you had but natural Reason, you would not thus threaten me who never did you any hurt, but have procured you all Advantages Spiritual and Bodily to the utmost of my

(c) 2 *Pet.* 2. 22. (d) *Matth.* 26. 48.

108 *Persecutions of the Righteous.* Lett. XLII.

Power; while like an Incendiary, you send me a Copy of a Letter to let me know, that *If I come not within Eight Days, and bring the Money to your Aunt's, I shall repent it; and you will Seize our Goods at Frederickstad, where you will find Friends to assist you in Persecuting us; and that you have also at Hamburgh such as will employ all their Stocks to make me give you Money unjustly.* And I would Advise our Brethren to put you in Prison when you come to Frederickstad to arrest our Goods. For 'tis a great Indignity to honest People, to have their Effects arrested when they owe nothing. This were a much more notable Wickedness, than *to have had some bad Suspicions of **s Wife,* who has given ground enough for her being dismiss'd, as you ought also to have been, if we had foreseen your Treachery: For such People ought to be driven away like Dogs out of the Society, seeing they deserv'd not to Eat a Morsel of Bread there, and (e) *that turning back they would bite me* by their slighting abusive Language and Threatnings, and make me say with St. Paul (f) *That I was in Perils among false Brethren.*

7. For it seems if I were in the Lodging at Hamburgh, where you stay'd with me, *That you would betray me, and deliver me up to my Enemies,* as you threaten to do, yea *to procure my Banishment.* I would fain know for what Cause they would Banish me? It could be for no Evil Actions, while I do nothing but good to the utmost of my Power: And these unfriendly Preachers could not be active in this Banishment, but out of Revenge that I would not give you Money to help you to ruine your self, as you make me sufficiently to understand, by telling me in the same Letter, *That if I give you satisfaction, you'll do nothing against me, save only to write me a Letter: But if I don't give you Money, that you'll Print all that you have heard or seen in our Society.*

8. For my part I tell you that you are at liberty to do so; for I wish that all good People might know all that we do, or say. And as for the Wicked, we don't mind them, neither seek we the Glory of the World, nor the Praise of Men. Do boldly whatever you or yours have a Mind to. We are not in the least afraid of you. 'Tis long since they told me that your *Mennonists* were my Enemies, and seek occasion to persecute me. If you will

(e) *Matth. 7. 6.* (f) *2 Cor. 11. 25.*

Lett. XLII. Persecutions of the Righteous. 109

co-operate with their Sins, make a League with them. 'Twill cost me but one trouble to answer you all together, whereas now they cavil at me, and like Traytors, spread Writings secretly among their own People against me; so that I can't know what they are. Tell them I would have them strike with their naked Swords, by Printing publickly what they have to say against me. I have much more to say against them, which I would discover on such an Occasion.

9. Therefore beware of contriving your own Confusion and theirs, instead of occasioning any to me. For there are no Judges who will not see clearly, even by your own Letters, that you came not to us to get Money, but to Work in order to fulfil your Penitence; and we did you a great favour in receiving you so charitably, while you brought not a farthing with you. And seeing we were oblig'd to pay your Fare from *Hamburgh*, 'tis plain you were not capable to gain Five Marks in the Week; since you had not laid up one Farthing to give to the Society when you entered into it; having declared, *That you had nothing but your Linnen and Cloaths, which you wou'd have Sold when you was at Hamburgh with me; and likewise brought your Coffers and Tools, if I had not dissuaded you.* How are you not ashamed to claim any thing now after having come to us to bring all you had along with you? And that this would have been effected if I had not dissuaded you, telling you, that you should wait a little to make Trial of your Self, and that perhaps you would again have need of these Cloaths; that you was Young, &c. All which you at that Time rejected as a Thing impossible; Assuring me *That you would never any more return to the World; and that you had left it for ever, and could no longer live in it; That you found People much worse than when you came from Hamburgh.*

10. By all these things, I could not think, *that you came to us in Order to get Money, but rather to bring in your own in Case you had Abundance.* And truly it was not fitting for you to make Choice of the Quality of a Country Servant in Order to get Money, seeing you could have done That more honourably in continuing at the Trade you were Skill'd in, without coming to learn to be a Husband-man at our Charges: For this Trade could not bring you Five Marks in the Week, as you say your own Trade did: For the Boors Servants are glad to earn their Expences

110 *Persecutions of the Righteous.* Lett. XLII.

Expences and some pitiful Cloaths, tho' they understand their Business very well. How would you gain more who was only a weak, new Beginner? So that now you can't persuade me, or any Person of Sense, *That you came to us in Order to get Money*: Besides, if you had shew'd but the least Tendency to That, you had never come among us; for we have no Need of hired Servants, but of Persons who seek after the Pearl of the Gospel (g) as their only Treasure. If you sought any thing else, you have been a great Hypocrite, and done Hurt both to your Self and Others; for every one should seek his like: The Unjust and Coverous should live with People like themselves, and so should the Children of God.

II. As to what you say, that *I am unjust in taking the Tree which fell in our Garden, and that ** took a little Cake, when he was buying Bread, from a Baker in Frederickstad; and that I have led too many People by the Nose*: You Lie in all these things. For what Injustice could there be in burning a Tree which the Wind broke down in our Garden; seeing this is the Custom, and that our Landlord himself was satisfied we should pull it down? And what Injustice did ** commit in taking a little Cake, with the Bread he bought, seeing 'tis the Custom, and that the Bakers commonly make their Bread less than the Value they sell them at? Neither can I be so Unjust as to lead People by the Nose, since I have no need of them, and that I lead them only to *Christ*. And that if even All I have in my Company should go away, they would certainly ease me according to Nature; seeing I have no need either of Men, or Lands, or Houses for my Self. A little Corner would suffice me all the Days of my Life. God has given me enough for my Subsistence. And I keep *Noordstrand* only to assist People of good Inclinations, who are willing to retire from the World in order to serve God aright. There are there, Lands, Corn, and Cattle in Abundance. Those who are not satisfied with this, should seek for better. I have no need of their Work; but they ought to Work in Order to fulfil their Penitence, and also to get their Food. As for me, I never was in *Noordstrand*; but I know there is Abundance of all things there, for such as seek only their

(g) *Matth.* 13. 46.

Lett. XLII. Persecutions of the Righteous. III

Necessaries. They have even Money to buy what they want.

12. But if you are not satisfied with these Things, you do well to leave it; which yet you might have done more handsomly, than thus to run away without telling me, and afterwards to go from Place to Place, seeking for People to Persecute me, as you say you have found in *Frederickstad* and *Hamburg*. It must be said that these People are not much wiser than your Self, to undertake such things without any Ground or Reason whatever. All of you together will only spend Money in vain. Our Brethren are able to defend themselves, if you attack them; for neither they nor I are any thing in your Debt. And you owe us much for the wholesome Instructions we gave you when you were with us. You can never requite this Favour with all the Money in the World; for 'tis of Infinite and Eternal Value.

13. And therefore, (b) *Grieve not the Holy Spirit* which dwells in me; for God has said (i) speaking of his Friends, *He who toucheth you, toucheth the Apple of my Eye*. Your own Sins will be a sufficient Burthen to you to bear, without taking upon you the Sins which my Enemies are guilty of in persecuting me. I thought formerly that you would have defended me against them, and I see now that you would exasperate them against me. Let not Death, nor the Judgment of God Seize you in this Estate; for these cannot be favourable to you. Descend rather into your Self, and repent for having writ such a Letter, and had such Thoughts of me as are contain'd therein. I can't believe that you compos'd it, but rather your Preacher, or some other of your *Mennonist* Religion: But he who Countenances a Thief, is as guilty as he. Seeing this Copy is written with your Hand, 'tis a Sign that you consent to it, and that you went on purpose to *Frederickstad* to seek People who were dissatisfied, or spoke Ill of me; which is very ill done, and a great Sin before God, who has commanded us, as a Piece of Spiritual Charity, to admonish those who err, as you ought to have done those Murmurers in *Frederickstad* and *Hamburg*, to whom you ought to have said, as the Wise *Gamaliel*; *Let us not Murmur*; (k) *for if this Company is of God, we*

(h) *Ephes.* 4. 20. (i) *Zech.* 2. 8. (k) *Acts* 5. 38, 39.

112 *Persecutions of the Righteous.* Lett. XLII.

cannot binder it, and if it is not of God, it will come to nought of it self.

14. So much for us. As for you, and others like you, you may let those in *Noordstrand* do what they will, without minding whether they eat the Flesh of a dead or a drown'd Beast. For tho they shou'd eat Gra's like Cattle, in order to mortifie themselves, that concerns no Body. Those who are not pleas'd with that way of Life, may let it alone, without disallowing of That which the Persons who practise, find to be good. No Body can give them Rules; they are free to follow their own Fervours. Every thing that tends to the Mortifying our Selves is good, provided it wrong not the Health. As for me, I shall Praise them always, when they do things that are repugnant to their corrupt Nature, to the End they may mortifie it, as St. Paul said, (1) *That He chastised his Body to bring it into Subjection.* All that is done from this Motive, is Good and Saving, tho' Sensual People, who consult their Appetites in this World, may disapprove of it.---They ought never to expect another Paradise, nor to enter into a blessed Eternity, seeing *Christ* has so much recommended to us (m) *To deny our Selves, to take up our Cross, and follow him.* This is quite another Lesson than theirs, who speak of nothing but of Eating and Drinking deliciously to please Corrupt Nature.

15. If you will now take this Road, despise not them who would walk in the (n) *Streight and narrow Way that leads to Life*: For they ought to be as much at Liberty to Save themselves, as you are to Damn your Self. Let every one follow his own Choice, and it will be seen at Death who has made the best: Seeing you are return'd to the World (o) *After having put your Hand to the Plough,* and pass'd, as you say, Nineteen Months in the Mortification of your Corruption, 'tis pity you should in so little time undo so many good Exercises, which had already made you overcome the Motions of the Flesh, as you told me. This indeed was no small Victory, but a great Preparation to true Virtue, which you had most certainly attain'd thro' Perseverance. But the Devil has now seduced you, and makes you seek again what you had once abandon'd in order to follow *Jesus Christ*, namely, the Riches

(1) 1Cor. 9. 27. (m) *Matth.* 16. 24. (n) *Matth.* 7. 13.
(o) *Luke* 9. 62.

Lett. XLIII. *Persecutions of the Righteous*. 113

and Pleasures of this Life. And you would also have me to give you of my Goods to do this : Which I can't condescend to ; nay according to the Lights God gives me, I must rather throw my Money into the Sea, than give it to Sensual or Worldly People, who employ all they have, in Sins and Vanities, Gluttony and Excess.

16. Therefore give over your Design of making me give Money to any but those who would become true Christians : To such belongs in Property, all that God has given and lent me, and to none else. If you had continued such, all that I have, had been yours : But I have nothing to give you, or any like you ; since that were to make you sink deeper into Hell : Of which she assures you, who is,

March 15.

1677.

A. B.

LETTER XLIII.

To a Person of *Quality* in East-Friezeland, who in the midst of her Persecutions, had offered himself without Reserve to God, and to Her, to procure the Furtherance of the Truth, and to protect it and her Person too, against the Persecutors who sought to destroy her.

S I R,

1. I was very glad to know of your Arrival at Bremen, and still more of your Persevering in the Good Desire to make known my Writings over all the World, which is the Holy and Precise Will of God, tho' I know not certainly by what Means he is to do it : He has all in his Power : 'Tis enough that I warn Men of good Inclinations. I have written to *Holland*, to *Franckfort*, and to *Geneva*, where I have some Friends who love the Truth : And I believe that all shall be fulfilled according to the Will of God, in Spite of all the Priests, who like to (a) *Jannes and Jambres resist the Truth* ; at which we

(a) *2 Tim. 3. 8.*

H

must

114. *Persecutions of the Righteous.* Lett. XLIII.

must not be surpris'd, seeing that the same Brood Murder'd *3. Christ*. This is the *Fight* which the *Apocalypse* tells us (b) was in *Heaven*, where the good *Angel* fought against the bad one, who prevailed not. I have a Promise from God, that He will deliver me from all those Monsters, and also that many shall follow me in resuming the Gospel Spirit.

2. I can't well resolve to contribute to the Avarice of those Booksellers, or other Sins which I discover; tho' sometimes Necessity obliges us to do it, when we can do no better: And notwithstanding we should agree with this Bookseller, I should be well pleased if you could print in your Country, a Piece that must not be common to all, which is not yet finished: It will be only for those who are willing to become true Christians by the last Mercy of God. You shall indeed find the Operations of the Author in your Soul, if you read it, or correct the Impression your Self. 'Tis a *living Gospel*, and not of the *Letter* only, which is now so much abused.---We must come to the Practice, or otherwise, 'tis nothing but a deceitful Hypocrisie, which makes Souls fall into Hell imperceptibly. This rare Treatise is entitled the *Renovation of the Gospel Spirit*. I also believe that in Effect it will renew the Spirit of *Jesus Christ* in the Souls of many. I wish it were known to all Men of good Inclinations, and that it could remain hidden from the Wicked, seeing it would turn to their greater Condemnation.

3. I speak to you now frankly, and in Confidence, desiring your Secrecy. For if my Enemies knew where I am, they would endeavour to take away my Life one way or other. And therefore I must remain unknown because of their Weakness and Ignorance: For tho' these Priests had killed me, the Truth would not change for all That. It will always remain true, whatever Men do. And if God did not make it known by Me, He would do it by another. So that after their Killing me, they'll have gain'd nothing. The same God will always live to root them out, and make the Truth to triumph over Lies. Seeing such is his good Pleasure, He will once yet shew Mercy to Men of Good Inclinations, in Despite of Hell and all the Wicked. I even believe that he will yet ga-

Lett.XLIV. *Persecutions of the Righteous.* 115

ther together his Children, and make them rest in Peace in some Corner of the Earth. Then we may All see and know one another in the Unity of the Spirit of Christ: Amen.

March the 2d,
1677.

*Without Name and Place
because of the Danger.*

L E T T E R XLIV.

We must let the False Brethren be gone, and do nothing by Precipitation; and we shall find by Experience the Assistance of God in Persecution. Exhortation to Suffering.

My Child,

i. P. M. must not think to speak to me, seeing I am gone and have nothing to say to him. I allow'd him to go to *Sleswick* to prove himself, but he did not think he was well there. He is free to be gone, as we also are to dismiss him. But if he was well there, he ought not thus to have gone away without taking Leave, because of any displeasing Words that were said to him. He'll be oblig'd to suffer a Thousand times more in the Service of the World, besides the Care and Toil he must be at to get a Livelihood. They are Poor Foolish Creatures, who thus lose both their Temporal and Eternal Happiness. If 'tis not too late, write all this to T. to the End he may let him know so much if he is still in *Noordstrand*; and if not, we must let those wandering Birds go as they please. God will provide us with better. For if those Persons had sought nothing but the Kingdom of Heaven, they had not turn'd back for any Difficulty: And as for those who seek for Temporal things, we have no need of them.

2. 'Tis better that such stay in the World; where they will find more Difficulty to live, than with us; which is more necessary for them. For if we would take with us, such as seek for temporal Things, we should soon

¶ 16 Persecutions of the Righteous. Lett. XLIV.

find an Army of 10000 who would follow us for Gain. 'Tis better to have our Vessels empty, than fill'd with Dirt, as are all these false Brethren, who come to us seeking to live at Ease, and making us believe that they come to follow *Jesus Christ*. They deceive themselves much more than they do us: For when we are rid of them, we find our Selves at Ease; and they are involv'd in Troubles. This is the Reward all those ought to expect, who follow their own Wills, who always run from Evil to worse, and at last throw themselves down headlong into Hell...

3. Don't weary your Self too much by Working: Do very gently all you can do, and let the rest alone: God will provide for it: For the Devil strives always to make us run upon Extreame, in order to make us unserviceable afterwards. Discover his cunning Wiles in Time, that you may avoid them: And thus he can't over-reach you. The Holy Spirit has nothing in it of Vehemence or Excess: He does all *Softly, but Vigorously*. What is not done in one Day, will be done in another if we persevere. And therefore advance always softly, and you will finish every thing by little and little. 'Tis no Loss that the Garden is not all laboured, you will always have enough for the few that are of you.

4. The Devil thinks to frighten us, but we must laugh at him, and put our Confidence in God alone, and he will help us in Time of Need, as you see he does in Effect; For when all these false Brethren leave us, rob us, rail at us, and threaten us; 'tis then that God disposes the Hearts of many others to Assist and Succour us. I believe also that all those Threats of doing Execution will cease, and that these who are our Enemies, shall become our Friends: For (a) *Patience heaps Coals of Fire on the Head of the Wicked*.

5. Therefore let us Suffer willingly in this Life: We shall rest in another to all Eternity. Let us (b) *Fight the good Fight, and we shall gain the Victory*; since *Christ* has enter'd (c) *into his Kingdom by Sufferings*, and said to us, (d) *Be ye Followers of me*. Which should make us think our Selves happy to suffer Persecutions for Righteousness, and (e) *To Rejoice in the Day of Suffering*, instead of being

(a) *Prov. 25. 22.* (b) *1 Tim. 6. 12.* (c) *Heb 2. 9.*

(d) *Joh. 13. 15.* (e) *Matth. 5. 11, 12.*

Lett. XLV. Persecutions of the Righteous. 117

sorrowful : For, as he says, *Our Reward is great in Heaven* ; and for these transient, light Troubles, we shall infallibly find Rest and Joys. . . .

6. We must have Patience in all Things, for we cannot do Impossibilities, nor ought we to contribute to the Avarice of Men. I hope God will strengthen you when 'tis needful, and will not *lay on (f) us a greater Burden than we are able to bear*. In this Belief I beg of Him to preserve you, with all those who love the Truth. Major-General *Van der Wijk* writes with great Affection of us, longing Night and Day to be with us.

April the 10th,
1677.

LETTER XLV.

To defend our selves against Enemies and false Brethren.

1. **I** Pray God comfort both of you among so many Tribulations : I hope that proportionably as Men leave us, God will assist us, and that (a) *In Patience we shall possess our Souls*. 'Tis so with us now, as it was with the Workmen who rebuilt *Jerusalem*, (b) who wrought with the one Hand, and in the other carried Arms to defend themselves against those who would hinder them from setting forward the Work. This is a true Figure of our Case ; seeing we have as much to do to defend our selves against those false Brethren and other Enemies, as to propagate true Virtue and the Light of God, therefore we must take good Courage, and not grow weary in labouring in the Lord's Vineyard, resisting our Enemies

2. As for A. I would have you tell him, as you did M. that I have forbid the Brethren to converse with him, either in *Noordstrand*, *Sleswick*, or elsewhere, He is a seditious Man, and would do better to bewail his Sins, than meddle in the Affair of S. which does not con-

(f) 1 Cor. 10. 13. (a) Luke 21. 19. (b) *Nehem*,

cern him. We must keep all those Spies out of our Houses, and tell them to seek their Equals; for they come rather to spy us, than to be converted to God themselves.

3. I received a Letter from the Baron of *Ku*. who continues in his good Inclinations, and will order the Printing of all my Writings. He says, He will buy an Island of very good Land, and give it to me, if I will go there and live with my Friends; That he will make all Persons to remove out of it, that our Friends may be there alone, and be hinder'd by no body. 'Tis a Sign this Man has dedicated both Soul and Body to God, seeing he so liberally offers up all his Goods to His Service. He says, that this Isle is a very good Soil, and that one may live there independent of all others. We shall hereafter see what God will order about it. I have thought that the Devil was aping God, when they came to speak of a Baron to *V. D. V.* when he was alone at *Hufum*.

4. I am very glad that *V. D. V.* has so good Courage for his Work, and so great Hopes of becoming a Child of God. He should only work in the Garden three Hours in the Morning, and three or four Hours towards the Evening, staying in the House during the Heat of the Day. We shall send him the Second Part of *Solid Virtue* in *Dutch*, to copy it out with his Conveniency. 'Tis an excellent Piece. . . .

LETTER

L E T T E R XLVI.

To a Person of *Quality* in *East-Friezeland*, sending him one of her *Writings* for the *Press*, after he had offer'd himself, and even begg'd that he might be allow'd to print all her *Manuscripts*, and reprint all the *Books* they pillaged from her, and which the *Priests* occasion'd to be kept at *Gottorp* (as they are still to this *Day*.) She gives him an *Account* of this *Persecution* of *Holstein*, and endeavours to find out *Means* to recover those *Books*, without *Need* of reprinting them.

S I R,

1. **H**ERE is the rest of the *Treatise* of *Solid Virtue*, whereof I gave you the *Beginning* at our *Interview*. This *Second Part* will enlighten the *Understandings* of good *Men* yet more than the *First*: Since I have added thereto a *Preface*, which sufficiently demonstrates the *Seduction* of the *Pastors* of this *Age*, who resist the *Truth*. And if you think it proper to add also a short *Advertisement*, as he did who pay'd for the *Impression* of the *First Part*, you may do it as you think best, in order to declare that there are still some who esteem the *Truth* of *God* and *Solid Virtue*, however the *Clergymen* despise it. Do in this *Matter* whatever you please: For I believe *God* will make the *Stones* to speak, and tell this, though *Men* should hold their *Peace*; and I am likewise perswaded, that *God* has placed you in *Dignity* and *Esteem*, in order to countenance his *Truth*, and that many others will follow your *Example*. This *Book* is also ready to be printed in *Dutch*, which is the *Language* of *Holland*, though I know not yet where it can be best done.

2. I hope this *Light* of *God* will spread by little and little over the whole *World*, and I wish it with all my *Heart*, seeing such is the *Will* of my *God*: As to my *Person*, it may indeed be despised, and remain unknown: For this would give me more *Leisure* to converse with *God*. But his *Light* of *Truth* must not be hid: It has been but too long so, to the *Prejudice* of the

the Salvation of many. 'Tis necessary that good Men should endeavour to make it known, as the Wicked strive to stifle and discredit it. I think God has chosen you for one of the first, who will perform this holy and saving Office; for I thought I saw Fire descend from Heaven upon your Offering, as it descended on *Abel's*. Take good Courage. God will deliver you from the Incumbrances and Hindrances of this perverse World, when you have no more need to converse with it, for his Glory and the Salvation of many. Endeavour always to keep your Soul pure, to the end God may find no Obstacle therein to your doing That in which he will employ you. Here are the Books you desired by *W.* there are no more to be found. . . .

3. I would gladly learn if you have any Occasion of speaking with General *B.* of whom you spoke to me here, that I may know whether he can help me to recover the Books which are in the Castle of *Gottorp* above these two Years. They were carried thither by an insolent Fiscal, who came and seiz'd them at our House in *Husum* without Warrant. For 'twas a Bundle of Books printed in *Holland*, which was never open'd out in *Holstein*, and so could not have offended any body, nor be liable to Seizure; whilst this Fiscal caused ten or twelve Carts full of them to be carried to the Castle of *Gottorp*, at which the Duke himself was angry, and reprimanded the Fiscal; for he never intended that my Books, or any thing else, should be carried away, but only that a Stop should be put to my Printing; because those Preachers had complain'd to him of it, and said, that my Books were contrary to the Doctrine of *Luther*; to which the Duke too easily consented, ordering his Fiscal of *Sleswick*, called *Kirchman*, to go to my Lodgings at *Husum*, and carry away my Press, and all that belong'd to it: And having a bare Commission to do this, he so far exceeded it, that he search'd the whole House, broke open the Doors and Locks, took out of my Coffers whatever he pleas'd, and left not to our Brethren so much as one of their own private Books, but even took away a New Testament I had in the Chamber, and all my Deeds, and Papers, and Rental Books, which are since restor'd. And after having broke open the Door of my Chamber, he made as if he would have pull'd me down from my Bed in which I was lying sick, and drawing back

back the Curtains, he said, *We must make her rise to see if the Books are not hid beneath her Bed* : But Fear restrain'd him from executing his bad Resolution, and he was satisfied with taking my Goods, without touching my Person.

4. And when I complain'd to the Court of *Gottorp* of so great an Outrage, I was not heard, and could get no Justice done upon this Offender : Only I was told by the deceas'd President *Kielman*, and several other credible Persons, that the *Duke* had commanded to restore all the Books that came from *Holland*, saying, that he had nothing to do with them. But the Library-Keepers, and others of the Court, who were Parties concern'd, would not obey their Prince's Orders, but chus'd rather to dispose of my Books as their own Goods. And thus they have imbezell'd a good Part of them, according to their own Caprice : The rest were put out of their Power in a lock'd Chamber, of which the *Dutchess* has now the Key : And although some time ago I used all Endeavours to get them again, the Superintendent of the Churchmen at *Sleswick*, with the Priests his Companions, would not suffer them to be restor'd, but kept them until his Majesty seiz'd on the Castle of *Gottorp* ; which makes the *Duke's* People now say, that they have not the Books in their Power to restore them to me.

5. And therefore I would entreat the General to assist me herein, or to advise me by what means I may recover those salutary Writings, which do Good to no body while they are there, and are in Danger of being eaten by the Rats : Whereas many Persons of good Inclinations do earnestly desire, but cannot have them, being all lock'd up there. And if they will restore them to me, but will not have them kept in *Holstein*, I shall instantly order them to be transported out of this Country. This Offer should make them resolve to restore them to me, as being my own private Goods, which are neither arrested nor confiscated ; and that I have done no Crime, and owe nothing to any Body ; and that they were taken from me very unjustly by that Fiscal, without any Warrant.

6. I was willing to inform you of all this Affair, to see if I could bring it about by any means. I shall follow your Advice in it, and shall be much obliged to you, as also to all those who will contribute to a Work so full of Charity to the Souls of many. For although

we

122 *Persecutions of the Righteous.* Lett. XLVII.

we can print all these Books over again, yet That would take up much Time, while many Persons die daily, before they come to the Knowledge of the Truth of God, which He is willing to impart in these last Times. 'Tis good to do all we can, and then leave the Whole to God, who never demands Impossibilities, but those Things which are in our Power when we neglect 'em, I have great Hopes of your Diligence, to which I will contribute to the utmost of my Power. This you may believe of her, who is from a sincere Heart,

Hamburg, April S I R,
1677.

Your very Humble Servant in J. Christ,
Ant. Bourignon.

LETTER XLVII.

To the same. How we ought to use our Riches. One should not be ashamed of the Truth. How we may still continue in some Employments and Offices. She craves his Assistance upon Occasion of her Persecutions in Holstein.

S I R,

2. I See by yours of the 14th Instant, that you are restor'd to your Estate. I pray God you may use it to his Glory and the Salvation of Souls; and I believe he has given you it again only for those Ends. Be therefore a good Dispenser; seeing you are only the Steward, who must make Account to his Master. Therefore 'tis better to possess nothing, than to make a bad Use of the Goods that are committed to us. I have no Fear of this as to you, because I find you sufficiently disengaged from Covetousness; and I believe too, that (a) God has accepted your Offering. You should also endeavour not to be too liberal, but to observe Justice and a right Proportion in distributing of your Goods; being neither too stingy, nor

(a) Gen. 4. 4.

Lett. XLVII. *Persecutions of the Righteous.* 123

too liberal, doing every thing with Order, Weight and Measure, according to the Will of God. . . .

2. As to the Preſs you deſire to buy, it were not amiſs, provided you had People there who underſtood Printing well. I know not if our Friends of ** were proper to aſſiſt you in this; ſince they, with *Nicodemus*, yet ſeek for the Truth in Secret, and are not willing to own it before Men. 'Tis becauſe they have not yet well underſtood that Paſſage of Scripture where *Chriſt* ſays, (c) *He who confeſſes me before Men, him will I confeſs before my Father.* And therefore no body ought to be aſham'd to confeſs the Truth, after they are well convinced of it: But (d) *The Spirit is willing, and the Fleſh is weak*: For as long as Men have not overcome humane Conſiderations, they are always afraid to diſpleaſe Men, without regarding what our Saviour ſays, (e) *He who will pleaſe Men is not my Diſciple.* 'Tis pity that the Maxims of Men are preferr'd to the Doctrines of *Chriſt*, becauſe of the Decay of Religion in all Chriſtendom. I hope however God will make his Spirit to be born again there, and then Men will reckon it their Honour to confeſs the Truth publickly, of which they'll be no longer aſham'd.

3. I am glad to hear that you haſten the Printing of *Solid Virtue*. Seeing 'tis the precise Will of God that all thoſe Writings ſhould be publiſh'd, we muſt endeavour to forward them as much as poſſible. I hope God will ſend forth Labourers into his Harveſt, and that all ſhall be finiſh'd in due time, without any Precipitation.

4. As to the Offices you have ſtill in the World, I ſee not how you can yet forſake them; for the Work of God requires at firſt to be a little countenanced by ſome Perſon of Credit and Reputation: For ſince Men have loſt the inward Light of their Souls, they ſee nothing but the Bark, or what appears outwardly. For this Reaſon, many will follow Virtue when 'tis eſteem'd by ſuch as are in Authority, with whom one may keep up Friendſhip, as long as he can comply with them without Sinning; as I believe you do, ſeeing you don't affect this obliging Carriage, but with the Apoſtle, (f) *You become all things to all Men, that you may gain all to Chriſt.* With this Intention you pleaſe God more in your Em-

(c) *Matth.* 10. 22. (d) *Ibid.* 26. 41. (e) *Gal.* 1. 10.
(f) *1 Cor.* 9. 19, 22.

124 Persecutions of the Righteous. Lett. XLVII.

ployments, than you would do in only minding your self, and living at your own Ease, provided you preserve always in your Soul the Resolution never to do any thing but what will tend to the Glory of God, and the Salvation of Souls. In such a State 'tis all one what we do. All things are indifferent, provided by them we defile not our Souls with Sin.

5. 'Twere very good if by your Converse you could one Day bring the Princess Regent to the Knowledge of the Truth. This would do Good to her Soul, and the Souls of many others, who seeing their Mistress walking in Virtue, would be asham'd not to follow her. And therefore endeavour always to assist her in her Need; for Charity may extend to the Rich, as well as to the Poor, yea sometimes more; seeing the Rich are often in greater Straits than the Poor, as being involv'd in greater Dangers: For if a poor Man find no Assistance in one Place, or from one Person, he goes to another, and will at last bring about his Relief: But they who rule a People find themselves often betray'd and cheated by those who ought to assist them: And therefore 'tis greater Charity to assist such in their Necessity, than to give Money to those who are indigent with respect to the Goods of Fortune. And likewise the Services we render to those in Authority are much more troublesome than to give Money to the Poor, which affords Satisfaction to Nature itself; for by this Means we are lov'd, esteem'd and thank'd; whereas honourable Places do frequently occasion Jealousie, Contempt and Ill-will, instead of Acknowledgment: And these help to mortifie Nature, and to humble us in this World, which is so inconstant and variable, that it often rewards its Servants with Reproach and Disgrace. Wherefore we should never do any thing to please the World, nor form a Prospect of being rewarded by it: But we must do all that lies in our Power to assist our Neighbour, and help them in time of Need from pure Christian Charity, because God has commanded us to (g) *Love our Neighbour as our selves*. When we are in Need, we would gladly be assisted: Let us do the same to our Neighbour, in order to fulfil the Commandment of God; and we can never do amiss in this.

(g) *Lev. 19. 18. Matth. 22. 39.*

Lett.XLVII. *Persecutions of the Righteous.* 125

6. I am very glad of the Assurance you give that the General will assist me. I have need of Assistance in this Country of *Holstein*, where they persecute me several Ways. My Friends write, That they are about to distrain their Goods for Contributions and Lodging to Soldiers; from which, according to Justice, I ought to be exempted; because the House I bought at *Sleswick* is exempted from all those things a great many Years ago, and I pay'd much dearer for it upon the Account of the said Exemption granted by the Duke and his Predecessors. And yet they will be forcing Soldiers into my House, to get those Contributions, which are not due in the least. They would also distrain my Goods to have Payment of the Reparation of the Glass-Windows, which malicious People came and broke out of pure Malice and Enmity, and were condemn'd to repair what they had broken: And now that the Reparation is made, they will not pay it, and the Glazier also daily threatens to arrest my Goods for Payment. And tho' all these be most unjust Things, I have no body to defend me in my Rights: For the Neighbours on both Sides of my House have greatly encroach'd upon my Heritage, and continue to do it; so that, by little and little, they may take the Whole from me, if it be not remedied: For the Preachers stir up the People to do me all the Ill they can; and no body defends me, because we are not of the World, and I cannot pursue my Rights by indirect Means. I chuse rather to suffer, and endure joyfully the Spoiling of my Goods, than to offend God by any Corruptions. If I could speak to the General himself, I would give him an Account of all the Trouble they occasion us; but I know not how I can speak to him secretly, seeing I must as yet abscond like a Criminal, whom they pursue to Death. I hope I may converse with him by Letters when he comes to *Holstein* or *Denmark*; and I will also hope for some Assistance from him. In Expectation whereof I will offer you both to God, to the End he may accomplish his holy Will in you, and let you see that I am to both of you,

May the 22d,
1677.

A sincere Friend in Jesus Christ,

Ant. Bourignon.

L E T.

LETTER XLVIII.

To the same. Shewing how he ought to moderate the great Zeal, by which he would immediately be publishing the Truth, which he had embraced in her Writings. That we must not only yield somewhat to the Weakness of Men in publishing the Truth; but we must also resolve to meet with Persecutions from them: And if we will please, and not oppose them, we will not persevere.

S I R,

1. . . . I Beg of you to use Discretion in this Undertaking, because the Enemies of the Truth are too powerful, and too crafty in hindring the Work of God. 'Tis better to *act and be silent*, than to divulge our Intentions before we have effected them. I have met with so many Surprizes from the Enemies to hinder the Zeal and good Intentions of those who would publish the Truth, that I am now afraid of all. For this alone occasion'd Mr. de Cort's Death, who could not conceal his Fervour to make known the Truth of God. He was for this Cause hated, persecuted, and in the End poison'd (as 'tis suppos'd, by the Priests of his own Religion.) Therefore we must always be upon our Guard, and make use (a) of the Prudence of the Serpent, and beware of Men, as Christ has warn'd us.

2. I do much commend a Person's Resolution to declare the Truth openly, when Need requires; for Christ has said, (b) *He who shall confess me before Men, him will I confess before my Father*: But when this is not necessary, 'tis better to keep our Secret to our selves, and *act and be silent*, to the End we may give no Occasion to our Enemies to hinder us, especially when that Declaration of the Truth can be of no Advantage to their Souls. Then 'tis better to conceal it, and tell them nothing but what they ought to know.

3. If my Writings were more known, and if all that's written were publish'd in Print, one might then more

(a) *Matth.* 10. 16, 17. (b) *Ibid.* 10. 26.

boldly own his Knowledge of the Truth : But so long as 'tis but little known, it can be defended and protected only by a few : And while it is so weakly supported, we must endeavour to spread the Impression secretly, to the End Men may more and more see the Light of Truth; which God of his great Mercy now bestows on them.

4. And as Christians now-a-days are acted (for the most part) by humane Regards, 'tis necessary that the Truth of God should also be countenanced by Men of Authority, who may recommend it : For though the Truth ought to be Recommendation enough of it self, yet it has need of humane Assistance, by reason of the great Weakness of Men, who ascribe more to one another, than to God himself. 'Tis lamentable to see such Blindness of Mind, that Christians yield more to the Testimony of Men, than to that of their own Consciences, esteeming at this Day the *Opinions of Men*, more than the *Doctrine of Christ*.

5. And if this were not so, all those who read my Writings would clearly see, that they are conformable to the Gospel; but when they go to consult their Modern Divines, they dissuade the People from reading them, lest by that means they should come to the Knowledge of the Truth; which they hinder to the utmost of their Power for their own Secular Interests, valuing these more than the Salvation of Souls, whom they ought to love more than their own Lives, if they were true Pastors.

6. But they are all become (d) *Hirelings*, who serve for Gain, seeking their own, and not the Glory of God. These are the false Prophets of whom *Christ* says, (e) *That we should beware, for that, if possible, they would seduce even the Elect.* I bless God that He has deliver'd you from their Seduction to make you know the Truth from a Lie. Continue faithful to it even until Death. For it were better never to have been born, than to be damn'd; and it were better not to live, than not to know the Truth, that is so necessary to Salvation.

7. I doubt not but God will give you Perseverance; but you must carry the Victory by Fighting and Persecution: (f) *For the Kingdom of Heaven suffereth Violence,*

(d) *John* 10. 13. (e) *Matth.* 7. 15, & 24. 24.
(f) *Ibid.* 11. 12.

128 *Persecutions of the Righteous.* Lett. XLIX.

and the Violent take it by Force. We must pass through Crosses and Misfortunes to follow *Jesus Christ*, who entered into his Kingdom through many Sufferings; And seeing (g) *The Servant is not better than his Master*, you must prepare for the same Sufferings: For there is no other Road to Salvation, but that of the Cross, on which *Christ* died, and where the Christian must also die to imitate his Master, to the End he may follow Him in His glorious Kingdom, after having follow'd Him in Ignominy in this World; that so we may together, at the Day of Judgement, hear that joyful Sentence which *Christ* will say to His Disciples, (h) *Come ye Blessed of my Father, possess the Kingdom prepar'd for you from the Creation of the World.* We must not believe, *That this Kingdom was prepar'd for John or Peter*, as the blind Predeterminarians say; for this Kingdom was not prepar'd but for those that shall imitate *Jesus Christ* to the utmost of their Power; which she entreats you to believe, who loves your Soul.

Hamburg, June
5. 1677.

A. B.

LETTER XLIX.

To a Friend who was excessively afflicted, that he had seen her quit her Lodging to flee, without knowing whither, from the Fury of her Persecutors, the Lutheran Priests of Hamburg, who Two Days after made the Magistrates send Four arm'd Serjeants to her Lodging to take her Prisoner, and continued in that Design. She exhorts him to suffer in Tranquillity the Persecution of Men, without consulting the Motions of corrupt Nature, but following the Direction of the Holy Spirit.

My Child,

I. **I** Think you are too sensible to Nature, in relying too much on my Person. You ought to be thus tied to God only, taking my Person for the Means, and not

(g) *John* 13. 16. (h) *Matth.* 25. 34.

for

Lett. XLIX. Persecutions of the Righteous. 129

for the End: And when such Accidents happen, enter into your self, and in Recollection of Spirit, pray to God to let you know what He would have you to do: For while you suffer your self to be transported by Passion, or Disturbance of Mind, you render your self entirely incapable to think on proper Remedies against the Evils that befall you; and in fancying to remedy the Evil, you make it still worse: For the Passions of corrupt Nature are always insolent, and run to Extreame, where the Devil creeps in, and makes us sometimes throw our selves headlong into great Misfortunes.

2. Learn therefore to moderate your Passions, and to keep your Mind always sedate in all sorts of Accidents, as I do by the Grace of God: and my Mind would not be disturb'd: Though I saw my self in the Hands of a Hangman, I would offer up my self so much the more vigorously to God, thinking on Remedies, to the End I might put them in Execution. But if I see no Remedy, I resign my self to God, preparing to take patiently, whatever He shall permit to befall me, and then I am composed and satisfied, waiting in Patience the Disposal of God.

3. But I find as yet none of my Children who have attain'd to this State: But rather they prove a Hindrance to me, and suffer me not to remain in my Sedateness amidst such Accidents, by contradicting, advising, or forcing me to do what by their own Nature they are most inclin'd to. For if this were not so, ye had not all been so much afflicted at my leaving the Lodging, to go to a Place which you know not; seeing this was necessary for your Good and for mine, and above all for the Glory of God: For if I had staid in the Lodging, I had been taken Prisoner; and if ye had known the Place whither I went, ye had been obliged to tell it to the Judge, in case he had urged you, which might have easily happen'd; as ** was threatned, that they would keep him in Prison until he declar'd where I was, or where the Papers were which the Judge would have.

4. Therefore my Affairs should be still managed with Discretion, without asking what Nature would desire most, or what pleases or displeases it. For Reason ought to direct all our Actions, and not our natural Motions, which are worse than those of the Beasts, and would

run us into Difficulties sooner than the Beasts do themselves into a Precipice. Therefore we should never follow them, but the Motions of the Holy Spirit, which lead us always on to do well; seeing we have those so near at Hand, and God bestows them on us by his Goodness and Mercy. 'Tis pity He is so little heard and follow'd; but 'tis because we know Him not, and forget his Operations; and that we gladly act according to our Self-will: chusing rather to do Ill in it, than to do Good in the Will of God; because of the Esteem we have of our selves, or of our own Parts, which we will not submit to a better, though we often find by Experience, that all was good which proceeded from the Spirit of God, and all succeeded ill that came from a natural Spirit.

5. I know well that you and others say often, *As you please*, and, *I will do what seems good to you*; but it were much better to say nothing, and to do only what I order; for 'tis ill done to contradict it, or to ask if ye should do it, when it is told and order'd. These are nothing but useless and idle Words, that disturb my Understanding, so that I cannot execute the Will of God aright in all its Circumstances. And if ye were wise and obedient, ye would do readily without Reply whatever I say or think, without asking so many Repetitions of the same thing. It ought to suffice that ye have known my Mind once in an Affair, without asking it again. For I will not change in Substance, when I have said a thing positively, or tell it actually over again. You should always suppose that this comes from God; For otherwise I would not say it. I still suspect all my own Motions, and therefore will be far from making them to be follow'd by others, when I do not follow them in any thing myself. . . .

6. I wish ye would not speak of me in the Lodging, because the Neighbours easily hear all, and may discover where I am, by tracing the Person who, they hear, comes from me; of which we must beware; for the Storm is not yet wholly over. We must keep our selves in Quiet and Silence, as much as we can, to the end we may give them no Hold of us. If you, or the rest, have any thing to ask of me, That may be done by Letters; and none of you should think of coming here; since that is too dangerous and inconvenient. Neither should you recom-
mend

Lett. L. *Persecutions of the Righteous.* 131

commend me to this Man, who can't assist me more than he does. For he has only a little Room for Himself, his Wife, and Five Children. I believe the whole is not bigger than my Chamber, and the Garret of the same bigness. As for the Victuals, I can order to buy what I please. The Wife is very willing to serve me; and therefore ye should not entreat her to do it more: It will be enough if they keep the Secret, as I believe they do very well.

Hamburg,

June 14.

1677.

LETTER L.

To her Friends at Sleswick concerning the same Persecution at Hamburg: The Efforts of the Devil, who knows his Time is short.

My Children,

1. I Give you notice that *Tiellens* went hence for *Sleswick* on *Wednesday* the 13th of *June*, with *Didelof*, because the Magistrates sent to search Mr. **'s House. They threaten'd *Tiellens* with Prison; and therefore I thought it was fit for him to retire a little, until the Storm be over. When he comes to you, tell him to write to me in particular, what things he left here; for he went away in such a Hurry, that he had no leisure to put any thing in Order. I wish he would also make a Declaration in the Name of his Friends, who are in Credit here, and beg of them, by a Letter writ with his own Hand, that they would own the Knowledge they have of him, attesting by their Seals, that the Contents of his Petition are true, that we may present it to the Magistrates.

2. I am afraid we shall meet with no Justice from them; for the Priests are like Mad-Men, who act by violent, unlawful means, without Reason or Equity: But we shall have done our Dury. The Devil uses his utmost Efforts, knowing well (a) *That his time is short.* May God yet shorten it. It has lasted but too long.

(a) *Rev. 12. 12.*

132 *Persecutions of the Righteous.* Lett. LI.

3. S.** was also called yesterday before the Judge, in the Presence of two Preachers, who asked him about some Points contain'd in the *Touch-stone*, to know if he believed them. To which he answered very well, *That he was not a competent Judge to reject those Things; that he left them for such as they were; and That they were not Articles of his Faith.* They insisted to make him reject my Doctrine; which he refused to do, saying, *That his Soul had been Edified by it, when he read my Writings.* They said they would call him once more before the Council, or else that the Judge would call for him when he thought fit, and so let him go.

4. There are still Spies about the House; for they told him that I had gone out at Nine a Clock at Night, and that they knew certainly that I had been there; That they had seen me Writing near to the Window; and that I now and then lifted up my Eyes to Heaven. I believe that this is true, and that that Man with his Telescope might have seen me, tho' he does not know me.

5. They threatned to extirpate us wholly; but I believe that humane Considerations will retain them. . . .

6. All the Friends here are strengthen'd by this Persecution, and W. hates his Priests, who act so unreasonably, as to tolerate Whores and Malefactors, and persecute good People.

Hamburgh June 15.

1677

LETTER LI.

Concerning the same Persecution.

My Child,

1. I saw clearly that you must have Experience before you become Wife; for bare Speculation is unprofitable, as you begin to discover; and I wish you may discover it more. You have done well to write to *Holland* almost all that has happened to us, to the End they may carry themselves agreeably thereto.

2. I am afraid that this S. seeks rather to get Money than the Kingdom of Heaven; since he would know first

Lett. LI. *Persecutions of the Righteous.* 133

first of all, what Place he shall have with the *Baron*. This is as if he would ask, how much he would gain there? For if he sought only the Kingdom of Heaven, he would enter into the Company of Christians without asking any Questions, and do there whatever he should be found capable of. If he could translate my Writings into *High-Dutch*, we should employ him in That. In this Case he would be useful to us, on Condition that he seek not to get Money, but to become a true Christian; and all the rest should be given him. . . .

3. I would have you change the Place when ye would converse together. For if ye go often to the Church of *St. Nicholas* at the same Hour, ye may be taken notice of. 'Tis fit ye meet all together once a Day during these Troubles, to learn somewhat, provided ye would assign different Times and Places where ye judge most convenient. Write to me always what passes, and what our Brethren say in the Conference.

4. N. may also argue with ** and appeal to Him if the Preachers can in Justice persecute me thus, when I do Hurt to no Body; and if he ought not to be afraid that God will chastise the Republick which Persecutes the Friends of God thus without any Ground. For if there be any bad Thing in my Writings, I have entreated them to shew it me, and I will retract it publicly, if they can convict me of any Evil. I can say no more than this, which I have Printed several Times, and do still tell it by Word of Mouth.

5. You would do well to write a Journal of all that has happened, or will happen in this Affair, as, that the Preacher, Brother in Law to S. Preached to Day, *That the Magistrates did well to Persecute us*, and other such Things; giving an Account in the first Place of the History, with all the Discourses of the Officers.

June 16,

1677.

LETTER LII.

Concerning the same Persecution.

My Child,

1. **T**HERE has nothing more past in this Affair, save that the Neighbours spy our House, and the Brother in Law of ** has Preached, *That the Magistrates of the City do very well to root out Heresies, as they have begun to do; That he hopes they will go on; and that for this Cause, God will bless them.* A fine Ground indeed, to expect a Blessing! It seems this Priest is of Kin to Burchardus. He must also hereafter learn his Lesson of him, that he may become the Wiser. I shall write to you what further passes. The Friends are more fervent than before. May God be blessed.

2. H. writes to me that he has visited General *Vanderwijk*, and finds him and his Lady so weary of the World, that they can no longer converse with any Body, but breath after that Time when we shall assemble together in some Place, that he may come and join us. He would fain sell the Castle he bought in *Holland*, yea, with great Loss. It seems the Devil sees that God disposes the Hearts of many; for which Cause he is so furious. I would fain know if General B. has received my Letter, and if he will assist us; to the End we may regulate our selves accordingly, and know, whither I may go when I leave this Place....

3. They are much ashamed here, that they found me not in the House. All their hopes seem to be lost. It seems the Priest ** is the Spring that gives Motion to all, and that the Complaints of *David Kaper*, and of *** contributed thereto; and that the Preacher R. has animated the other Preachers, from a Spirit of Revenge. In Fine 'tis the Power of Darkness which is great.

4. If General *Baudissin* come to *Sleswick*, you must ask him if he will procure me a Safe-Conduct from the King, to go and live freely wherever I please under his Protection; and give him an Account of the Abuse done to us by those of *Hamburgh*. Perhaps he may find out Means to secure us all.

June 18.

1677.

LET

L E T T E R L I I I .

*Concerning the same Persecution, and their Conduct
with their Enemies and Persecutors.*

My Children,

1. I Would fain have you always to remember that ye must never have any Correspondence with our Enemies; seeing *Christ* has taught us so in his Gospel; (a) And that in the New Commandments of God, 'tis said that we should only Converse among our Selves. It can be no effect of Friendship in *Burchardus* to send you Herbs, since he has so often wished for my Death. Perhaps that Old Woman would have sold you her Milk on Design to Poison you. Ye should be sure to receive nothing after that manner from any Person whatever. When *Frank* asked *Burchardus*, how he would prove by Scripture that it was lawful for him to Persecute me for any Sentiment about Religion? He answered, That the Scripture forbids all correspondence with Hereticks; That we ought not to Lodge them, nor Eat or Drink with them. To which *Frank* replied, Do you so by us; Let us alone for such as we are, and converse not with us; we don't seek after you.

2. Ye should always say on such Occasions, That we Converse with no Body, but love our Solitude and Recollection better; And this cannot but edifie every one. But as for that Toll-Master and his Brethren, we may have them for our Friends without Visiting them. We should always say, that we give Alms to no Man, except to those we know, and when we are sure that the Poor will make good Use of them. Let T. endeavour to go to *Noordstrand*, and to *Frederickstad*, for the Affair of which I writ. In that Time, there may perhaps be some Alteration here. 'Tis not fit that ** come, for they ask after him. . . .

June 22,
1677.

(a) 1 Cor. 5. 11. Tit. 3. 10. 2 John 10.

LETTER LIV.

*Concerning the same Persecution, and her Arrival
at Lutzburgh in East Friezeland.*

My Child,

1. I Am afraid that you are not as yet sufficiently convinced in your Soul, that it is well done, not to yield to Evil, but to resist it vigorously : Because 'tis more easie to Nature, and more Honourable too, to give to the Unjust all they ask, than to resist them. But this is no Christian Perfection, but a Co-operating with their Avarice and Sins. I wish you had more time to converse with me on such Subjects, and that you had imbibed a little more of my Spirit. But your being too much busied with temporal Affairs has hinder'd you, and made you lose many wholesome Instructions.

2. I am willing to believe that God will one Day draw you out of this Labyrinth for the good of your Soul. Perhaps God will force you to this by his Plagues, which have visibly attended the Places I have left. I am afraid the same may happen also to the City of *Hamburg*, (a) which would Kill the Prophets, and Stone those that are sent to it.

3. The *Baron* has given us a good House with large Gardens before his Castle. He has appointed it for Lodging such of our Friends as are Strangers. I will stay there some Time unknown. There is another House for N. a fine one in the Inner Court. In short there are here so much Goods Dedicated to the Children of God, that I know not if there will be a sufficient Number to possess 'em. The *Baron* says that he will regard no Body when he is to advance the Glory of God : That his Goods belong to him, and not to his Wife. His Jurisdiction reaches very far, even to the Gates of the Town of *Norden*; all of it a good Country, and Fertile. We need not be afraid that the Children of God, who retire hither, shall have any want of Provisions : For this Man is so touched and so resigned to God, that he leaves all to my disposal. He has also a Castle a League

(a) *Matth.* 23. 27.

Lett. LV. Persecutions of the Righteous. 137

from this, which he designs for the Sick and Orphans, or Old People, with good Revenues. . . .

4. I have nothing in Particular to say to Mr *W.* save to Wish him all Happiness and Perseverance in the Truth of God, being very glad, that he defends this Truth to the utmost of his Power, and that the Priests suffer him to be in Peace ; for there is nothing to be gain'd by them. They are too much byas'd, and grown inveterate in their old Habits. I would fain know the Name of **'s Brother in Law, and in what Church he is Pastor : What he Preach'd of me, &c. I recommend you to God.

*Lutzburgh in East
Friezeland, July 24.*

1677.

LETTER LV.

Of the same Persecution of Hamburg. The Publishing of her Books: And of several Persons.

My Child,

1. I Can't keep those who embrace not a Gospel-Life, and who seek themselves, living in their Self-love, according as God has taught me in his Word.

2. It seems the Malice of the Preachers of *Hamburg*, has forc'd me to do the Will of God, in making me come to this Place sooner than I design'd. For they induced their Magistrates to give a Warrant for seizing my Person, sending Four Sergeants to Mr. **'s House where I had Lodged, to carry me thence in broad Day Light ; having already Condemn'd me to the Work-House for all my Life ; beginning thus my Process by an Execution, and that upon the Lies invented by their Priests, who told them, that I had set up a Press in that Lodging, and that I Printed wicked Doctrines to Seduce the People ; adding that I kept Conventicles or Assemblies there. All which they found to be utterly false: Seeing I never did so, nor was there any Appearance of a Press : And God had permitted me to leave that House, a Day before the Sergeants came thither ; so that they had only the Shame to see that their Preachers were Liars.

And

And as the Devil always deceives himself in his Enterprises, he has caused me to be chased to a Place where I can much better (a) *Bruise his Head*, than ever I could have done in *Hamburg*, tho' I had stay'd there all my Life. May God be bless'd to all Eternity.

3. God has preserved us miraculously hitherto on several Occasions. For in all our Troubles not one Paper has been lost of all that God will have me to make known: And the Printed Books which are destroyed may still be recovered; and they may also be Translated into several Languages altho' I were Dead. If those at *Hamburg* had searched the House two Days sooner, almost all my Original Writings were there. Which God prevented, and likewise made me Save my Self in Time. For which I bless him. Seeing he will have me to publish them before I die; He will give me yet a little Life and Liberty.

4. 'Tis much the same Thing, which of my Books one read first; seeing they all tend to reach the State of a true Christian. If this be done by way of Controversie, or of Instructive Letters, 'tis all one in Substance; since all comes from the same Spirit. 'Tis only for observing some Method, that 'tis good to read them in the Order they were Printed. If God would have had the *Renovation of the Gospel Spirit* published before the rest, He would have Inspir'd me first with it. We must always regard his Conduct, and not reach forth our Hand to correct his Works, or to regulate and dispose them after the manner of Men.

5. True Brethren are, alas! so hard to be found, that unless one has from God the Spirit of Discerning, they may easily be mistaken, and trust or join themselves to Children of the Devil, supposing them to be the Children of God. S. as yet too easily believes every Body: He loves and knows what is good, but knows not the Evil that's conceal'd under the Mask of Good. 'Tis necessary he should have more Experience, and that he labour in Quiet after his own Conversion and Perfection, before he can be capable to convert or bring others to Perfection. He has a good Zeal to labour in the Lord's Vineyard; but I fear he *Rises too early*, and that he sees not yet where he Walks. He must become a Scholar of

Lett. LVI. Persecutions of the Righteous. 139

the Holy Spirit, before he aspire to be a Master. 'Tis in this Sense the Scripture says to Christians, (b) *That no Man ought to be called Master or Father among them.*

9. But Nature would always teach, rather than learn, so long as it is not overcome and subjected to Reason and the Spirit of God; which few People comprehend, thinking they do well to spread abroad their good Sentiments, in Order to convert Others. In which they do Hurt to themselves, without any Profit to others: All passes away in Words, without Effect or Practice. And tho' one has a good Esteem of his own Virtue, and thinks he advances the Glory of God; yet he only pleases himself insensibly in a Self-Complacency, without perceiving it. This is the Danger which S. is in at present. He would have gone to *England* on the same Design; But I believe hereafter he will wish rather for Recollection, than Journeys. The *Baron* is a Man who walks on his own Legs, and is sure not to let himself be drawn aside by others. He feels the Truth of God in his Soul, and follows it faithfully, without Regard to what Men may say. I chuse rather to remain unknown, than to appear in a wicked World, in which there is very little to be gain'd as to the Point of Mens Salvation.

July 24.

1677.

LETTER LVI.

Of the taking away of her Goods, by the Priests of the Oratory at Mechlin, who not satisf'd to keep her Inheritance by force, ordered also to Seize her Tithes with Threatnings and Force: Nor was she able to obtain Justice.

My Child.

I. I See by yours dated the 27th of July, what ill Usage you receive in *Noordstrand*; That they will Justifie the Guilty, and Condemn the Innocent. I see

(b) *Luke 22. 25.*

clearly,

clearly, that they would surprize you in your Words, as the Wicked usually do, who still make the first Attack; whereas we ought to sue those Priests of the Oratory, who detain my Estate without any Reason. They seek to surprize and take Advantage of you in your Words; and the Judges too are Parties. Since it is so, we can expect no Justice; for then they must give it against themselves. Therefore it seems best to me to leave 'em to the Justice of God, (a) *Who will judge every one according to his Works.*

2. For this Cause I writ to you long ago, that you should endeavour to let our Lands, and sell our Beasts, and prepare to leave *Noordstrand*. And I write to you now positively to let out all the Lands in general for the Half of the Encrease; yea, the House, if you could give it to any good Man, reserving the little Chambers for the Brethren when they go to seek the Half of the Harvest: And then ye shall both come to me, where there is also Land to labour for the Maintenance of the Brethren. Do all softly, and without Noise. Sell the Corns, and let out the Lands as soon as you can. Say you are going to *Sleswick*, and that you will come now and then to *Noordstrand*.

3. 'Tis to be fear'd, that God will again chastise this *Ile* for its Injustices, and then give it to us entirely, if it be the Place where he is to assemble his Children. Let us leave him to himself; he is a wise Master, who can never fail to do all well. 'Tis said to him in the Gospel, who made no Profit of his Talent, (b) *Take the Talent from him, and give it to another, who will improve it better.* God has sent me to the Country of *Holstein*, that I may give his Blessing to it; which being despised, it is to be fear'd, that instead of That, it may receive Curses.

4. You must keep these Things secret, and with *Mary*, lay them all up (c) in your Heart, because Men render themselves unworthy to hear any thing. To act and be silent is the best Means to succeed at present. I know no Remedy, and can give you no Assistance against those wicked Men: Seeing the Time is come (d) *Of the Powers of Darkness*; I hope God will shorten (e) those Days for

(a) *Rev. 22. 12, &c.* (b) *Matth. 25. 28.* (c) *Luke 2. 52.* (d) *Ibid. 22. 53.* (e) *Matth. 13. 20.*

the Elect's sake, according to his Promise. But you wanted to know by Experience the Wickedness of Men now a-days; for you had too good an Opinion of them, and scrupled to believe the Evil I told you of them. You thought there were still a great many good People amongst others: But you had an Experiment of the contrary, when you was at *Hamburgh*, finding those whom you esteem'd the best to be Enemies of the Truth. You also had Experience of the Wickedness of *D. B.* and of *David Kuper*, and the Inconstancy of *P. M.* You see now what *Father Snyders* and the Proprietors do. If I had told you before, all the Faults you now find in those Persons, you would not have believed me, thinking it were better to have a good Opinion of your Neighbour. Therefore it was necessary for you to experience it your self, that you might become wise. I would have you hereafter submit your Judgment to what I tell you, rather than to lean to your own Belief or Opinion: For we are in so dangerous a Time, that a very particular Light of God is necessary to hold out therein.

5. I doubt not but you have again met with Trouble about the Tithes of the Corns; but where Force reigns, Right has no Place. What they take by Force, you can't keep from them: You must bear it patiently, protesting against it, and then you have discharged your Duty. If they accuse you of speaking reproachfully of them, tell, that you did not say in general, *That the Fathers are Robbers*, but that they take my Tithes from me without any Reason; seeing they can shew no Right thereto, and that I have always offer'd to pay them whatever *Mr. de Cort* should be found in their Debt, after a just Clearing: And that they can pretend to no more than the Payment of their Debts; since they confess themselves that they are not Heirs to the deceas'd *Mr. de Cort*, but only his Creditors, and no ways Proprietors of those Tithes. This is all the Advice I can give you, to leave that Place as soon as possible, and in good Order. Hoping for this, I am

Aug. 16.
1677.

Your very Affectionate in Jesus Christ,

A. B.

LET.

LETTER LVII.

Of her and her Peoples Retiring from Holstein, because of the Persecutions and Wrongs they continually met with there.

My Child,

1. I Send you this for *Floris*, which you may translate, and send to him. I have not received your last, because Brother *Tiellens* is not yet come here; I have Conveniencies here to keep you all with me. If you could let our House, reserving the back Room, as I writ to you formerly, I would leave *Holstein*; seeing they persecute me so much here, and that I can get no Justice. We must wait till God do us Justice, and retire till the Storm be over. Write to *Floris*, that he do nothing too hastily. He'll have Time enough to do all in Order. Let him acquaint you with the Occasions he finds of letting out the Lands to one or more Persons, as shall be best.....

2. I am afraid now that we shall not get from the King a Confirmation of the Exemption of our House, because *Baudissin*, who is still General of the Army, is to lay down his Commission, and to come and stay here: With which the King is not well satisfied; and therefore it is to be fear'd that he will do nothing on his Account. But 'tis better that he save his Soul, than obtain for us any Favour from the King.

3. Write also to *Floris*, that he did well to demand Justice against that Tiche-Gatherer, who took away too much Hay; but if they will not do him Justice, that he let all alone there: He has discharged his Duty. The Devil and Wickedness have got the better on't in this Age. I hope however that Fortune will turn, and that Justice will prevail over the Wicked. Endeavour to prepare your Souls aright for the Marriage-Feast: Perhaps it is nearer than we imagine, seeing God prepares so many Persons for it. The Baron's Lady is much better disposed, since she spokè to me. She has express'd a great deal of Friendship to me: For which he blesses God, as I do also.

August the 17th,
1677.

LET

L E T T E R LVIII.

Of her Friends being persecuted at Sleswick by the Soldiers, who were exasperated by the Calumnies of the Priests and Mob. Exhortations to Suffering, with an Advice how to behave our selves towards the Enemies of the Truth.

My Child,

1. **Y**OURS of the 29th of *January*, is the first I have had since I writ to you, according to your Desire ; being perswaded, that you would take nothing in ill part, whether bitter or sweet. To this Letter I have receiv'd no Answer from you, although it well deserved one. You write in your last, that our Brethren were beaten, and driven from my Lodging, being forced to leave all their Furniture there : Which doubtless was very hard and severe to them. But I hope this shall be made up when a Friend of mine comes there. For otherwise it would incommode me extreemly. I have no Money in that House, but many Papers that are necessary to me, and all my Linen and Cloaths ; as also those of ** and **, which they left us to keep for them. And therefore I'll hope that God will not permit those so necessary Things to be taken from us so unjustly. I hope also that they will restore our Press and Books.

2. . . . What shall we do ? For the Wickedness of Men is past all Cure, and we can no longer resist it. We must resolve to suffer, embracing those Crosses which it pleases God to send us. This is what *Christ* prophesied of His Disciples, saying to them, (a) *If they persecuted me, they will persecute you also*, speaking of the Wicked and the Pharisees, who were the Priests of that Age. And therefore I am moved with nothing, knowing that it is necessary all those Things should happen to the true Disciples of *Christ*, who should think themselves happy to suffer Persecution for Righteousness. We must look on it as an Effect of God's Friendship, when he makes us take up our Cross to follow Him, which is really a very honourable *Standard*, and a Pledge that one is His Disciple, when those Crosses and Persecutions are not occasion'd

(a) *John 15. 20.*

144 *Persecutions of the Righteous.* Lett. LVIII.

to us by our selves, For the Worldlings have also Crosses to bear, and often more weighty and more troublesome ones, than the Crosses of the Children of God, who easily bear all their Afflictions in an entire Resignation to his holy Will.

3. O how happy would you be, if (as you say) you could overcome those Two great Corrupters of your Soul, *curfed Reason and Self-will*! For these are Two Things, which hinder you from becoming a Child of God. Pray then, and labour to gain this Victory. You must not yet speak of lodging our Coffers with C. R. nor of sending one of the Letters to *Burchardus*. Let the Storm first go over. Let us see how it will end. You may indeed do whatever our Brethren tell you from me; for they are faithful, and will not lie. But when they speak of themselves, they may fail, and commit irreparable Faults, as I should also do my self, if I follow'd my own natural Motions. But we can never err in following the Orders and Motions of the Holy Spirit.

4. As to the Superintendent Mr. H. you may write to him, as from your self, what you propose to me, namely, *That you know a Lord, who willingly assists them who are persecuted for Righteousness sake.* I have even spoken to the Princess of *East-Friesland*, with whom I am at present for her Consolation. She is one who will endeavour to protect all good People.

5. I have not seen the old Letter you say you sent to me, nor have I any Need of seeing it; for I will easily believe what you tell me. If A. did cleave to none but *Christ Jesus*, as he writes, and advises others, he would forsake his Sins of *Whoredom*, on which he is so eager, and would endeavour to become a true Christian, as he has often design'd, by means of those Truths he has read in my Writings. I doubt not but W. will resist the Hissings of that Serpent, holding fast what he has learn'd of the solid Truth. 'Tis a Wonder that the Devil has so many Persons to second his Designs of destroying Souls, and that God finds so few to countenance His Work.

6. The Reason is, that God's Designs are not yet well enough known. W. S. who is to come to reside here with his Family in *March*, told me, That a dying Person, when he was present, cry'd out, when falling into a Swoon, and said, *There is in the World something that is*

not

Let. LVIII. *Persecutions of the Righteous.* 145

not known, but those who have discover'd it should continue faithful to it : And said to the Priests, who assisted him at his Death, (having with them some Reliques and Images) (*) *Weg, Weg, (al die vodderye ! Christus is't my al.* He was a Roman Catholick of Friezeland, who had always been very zealous in his Religion: But since he began to read my Writings, he had received so great Lights from God, that he despised all the Fooleries that have slipt into that Religion, and kept to the Doctrine of Jesus Christ in its Purity.

7. Methinks *W.* should answer *A.* that *A. B.* will be far from laying an insupportable Yoke on any one: But that *She* certainly teaches what Christ taught to all Christians; of which he is convinced in his Conscience: Telling him, That he loves not to converse with Persons, who endeavour to discredit the Truths which God at this Time gives to Men, by his great Mercy; and then bid him *Adieu.* ** has done much Hurt to this *A.* who is a good Child. I would fain have you send a Copy of this to our Brethren at *Sleswick*, to comfort them; since I have not Time to write much to 'em. I believe they are with the Count *D.R.* who is not far from *Hamburg.* . . . When you write to the Superintendent, tell him, that I love Mrs. *M.* seeing she remembered her self to me by him: Send immediately this inclosed, and get a Return. 'Tis necessary they should stay there till further Orders. I hope there will shortly be a Change to the better.

8. I am not surpriz'd that your Wife is inconstant, since she follows the Motions of her corrupt Nature and her disorderly Passions, which are united with the Devil; and by that means contracts his Quality of Inconstancy. Do you rest satisfied to continue in the Truths of God, which he has given you the Grace to know. Abuse not this Grace. Your Salvation is of much more Value, than complying with a Wife, who ought to follow her Husband in every thing that is good rather than contradict him. Besides, according to the Ordinance of God, a Wife ought to be subject to her Husband in all Things good or indifferent. It were much to be wish'd, that your Wife would incline to follow the Will of God, as you desire to do; but since she will not do this, consider the Advice that Christ gives in such Cases, when

* That is, *Away, Away with all those Fooleries ! Christ is my All.* K he

146 *Persecutions of the Righteous.* Lett. LIX.

he says, (b) That he who forsakes not Father and Mother, Wife and Children, for his Love, is not worthy of him. And elsewhere he says, (c) If thine Eye offend thee, pluck it out, and cast it from thee. Now if we must pluck out our Eye, or cut off our Members that offend us, how much more must one pluck himself away from his Wife, when she labours to make him despise the Will of God, of which his Soul is convinced? Pray to God to give you the Light of his Holy Spirit, to make you know his holy Will in this and all other things, to whom I recommend you, and am

Aurich, Feb.
5. 1678.

Your very Affectionate in *J.* Christ,

Ant. Bourignon.

LETTER LIX.

An Exhortation to take up the Cross of Christ. The indispensable Necessity and Usefulness of Suffering, and of a Saving Sorrow.

My Children,

1. ... **A**S to what *V. D. V.* writes, That he cannot comprehend why he is so cast down and discouraged since he came to Holstein, where he ought to be very joyful, and to bless God Night and Day, for the Grace he hath given him to forsake the World, and to know the Light of Truth: The Reason of this is, that while he was in the World, he was esteem'd and prais'd as a very good Man, as indeed he was to all humane Appearance, yea, better in the Eyes of God than many of his Equals: But since he has by the Truth of God discover'd his Imperfections, and truly seen, that he was yet very far from true Virtue and Christian Perfection, to which he thought he had attain'd: This has damp'd and griev'd his Heart.

2. But this Grief is good and saving, and much more to be esteem'd than the Joy and Satisfaction he had while in the World, where Nature flatters it self with

(b) *Matth.* 10. 37. (c) *Ibid.* 5. 29.

the

Let. LIX. *Persecutions of the Righteous.* 147

the Praises of Men; yea, perswades it self, that it is what Men judge it to be; though in the Eyes of God it is quite otherwise. Which is very good to discover during this mortal Life, when one has yet Time to be converted and do Penitence: But when Death surprizes Men in the midst of their false Perswasions, or presuming on their Virtues, 'tis very dangerous to discover it too late: For (a) *After Death there is no Remission*, nor Conversion. In what State a Man dies, in that he continues; whereas, during this mortal Life, we may always become more perfect, and draw nearer to God.

3. Which should comfort you, my Son *V. D. V.* that God has suffer'd you to live so long, till you have discover'd the Light of the Truth of God, and that you have not perish'd in Ignorance, supposing your Salvation secure, when it was in great Danger. 'Tis much better to grieve and suffer a while in this Valley of Tears, than to take our Rest here, and remain thereafter in Eternal Sorrow. Which I say to all my Children and Friends, advising them rather to make Choice of the Cross of *Christ*, in order to follow him, than of Ease and Rest to our corrupt Nature, which wishes rather to enjoy than to suffer; though Sufferings be infallibly necessary in this World, or the next, because of our Sins.

4. Man has brought on himself Pains and Sufferings, and 'tis his part to know what Time he will make choice of, for this Suffering; seeing he cannot absolutely shun it, it being the Consequence of Sin, and inseparable from it; and therefore he is very happy who chuses the short Time of this miserable Life to weep and suffer, to the End he may in Peace rejoice with Jesus Christ to all Eternity; (b) *Who by Sufferings thus entred into Glory*: To which those can never arrive, who will rest in Joy in this mortal World. They certainly deprive themselves of Eternal Rest, where none enter but by the Door, (c) which is *Christ*, who has said to all Christians, (d) *Be ye Followers of Me*: So that they who have not follow'd him in this World by Suffering, cannot follow him in his Joy to all Eternity.

(a) *Ecclef. 11. 3.* (b) *Heb. 2. 9, 10, 11.* (c) *John 10. 7, 9.* (d) *John 15: 13.*

148 *Persecutions of the Righteous.* Lett. LIX.

5. In which there will be many People deceiv'd at Death, who believ'd that they should have a Share in the Merits of *Christ*, without imitating Him; yea, in leading the Course of their Lives by a Road quite contrary to that which He shew'd them, when he said; (e) *Take up your Cross, and follow Me*: And in his Sermon of the Beatitudes, he says, (f) *Blessed are they who weep, for they shall be comforted*. What Commentaries or Explanations can they make on so clear and intelligible Words of *Christ*, that ones Mind must needs be bewitch'd not to understand them in a literal Sense?

6. And therefore, my Child, keep fast what you have, and wish for no other Happiness, than to bear your Cross after your Saviour, who is said never to have laugh'd in all his Life: Comfort your self then in your Sadness, which is not vain, if it proceeds from the View of your Faults and Imperfections, and from the Regret to see your self still at such a Distance from God, and from true Christian Virtue: For such Sorrow is good and saving, and must beget Temporal and Eternal Joy to those who are upright in Heart. As for me, I may say with Truth, that my Tears of Penitence have often given me Joy and inward Consolation. And though one should not find this Internal Solace, he shall however be Eternally comforted, according to the Promise of *Christ*, who says, (f) *Blessed is he that weeps, for he shall be comforted*. Now one Moment of Eternal Consolation is too cheap a Purchase at the Rate of a Hundred Years Penitence. Suffer then willingly for so short a Time, esteeming your self happy to weep, seeing God by *Jesus Christ* has in his Beatitudes sanctified those who weep, and promised to comfort them. . . . I am

May the 3d,
1678.

Your very Affectionate in *J. Christ*,

Ant. Bourignon.

(e) *Matth.* 16. 24. (f) *Matth.* 5. 4.

LETTER LX.

To her Friends remaining in Holstein, of whom, after many Persecutions and Damages, they still exacted by Force unjust Taxes in a free and priviledg'd House.

My Children.

1. I See by yours, that they still oblige us to pay those Contributions, which I cannot help but by leaving all, as I am resolv'd to do. Take out of the Lodging all that ye can, committing the House to the Keeping of God.

2. I know well, that our Neighbour is not able to keep the House ; but because I fear that all will be lost there, the Matter's but small though we leave it a little before-hand ; seeing we will be obliged to quit it by Force : For God will re-establish the Duke proportionably as he re-establishes me, and will restore him to his Estate proportionably as he restores me to mine.

3. And I see as yet no Appearance of being restor'd ; on the contrary, they still defame me, and keep my Estate too ; which cannot bring the Blessing of God on that Country, to which he sent me with Promises of Blessing. But we may now make over the Country of *Holstein* the Lamentation that *Christ* made over the City of *Ferusalem*, saying, (a) *Ferusalem, which killest the Prophets, and stonest them that are sent unto thee ; O that thou knewest the Miseries that shall come upon thee !* I fear the same Things of *Holstein*, seeing they have driven me out of it by Persecutions and Losses. Those who will not believe it, may taste it to their Loss, and therefore endeavour to retire softly without Noise.

July the 19th,
1678.

(a) *Matth.* 27. 37, 38.

LETTER LXI.

To one of her Domesticks, formerly her Landlord, who, after receiving many Favours, became her Enemy from his Malice and Frenzy, endeavouring to stir up all the World, by his Slanders and Lies to persecute and destroy her.

SIR,

1. I Am much surpriz'd at what you order'd to tell me Yesterday, *That you would never in your Life come to eat with us again.* Nor do I know the Reason of it. If our Kitchen does not please you, you may go to a better, seeing I will not change for any Body the Rule of Necessity which we observe. Methinks the Devil has some Hold of you, who being the Enemy of your Happiness possesses your Fancy with a Desire of leaving one who was your hearty Friend. He will easily by this means find an Opportunity to throw you headlong into all sorts of Misfortunes, without your perceiving it.

2. For if you think to speak ill of a Person, whom you so much esteem'd and prais'd by your Publick Writings, every one will believe that you are turn'd a Fool, and that all the Knowledge which God has given you is the Result of your Imagination; which will make these Works to be despised, which you believ'd came from God himself. Therefore, in my Opinion, it were good to mix Water with your Wine, and not to suffer your Passions to break out against me. If in Effect you will not love nor esteem me any longer, you are at your own Liberty; do whatever you please. For my part, I esteem the Contempt of Men as much as their Praise. After having overcome the World, I mind nothing but to please God; and several Persons, who were my good Friends, having become my Enemies, have not made one Hair to fall from my Head, and I continue the same after their Enmity as before.

3. And therefore I exhort you to take good heed to what you do, for your own Good, without minding me, who

Let. LXII. *Persecutions of the Righteous.* 151

who will never do you any Hurt ; because for the sake of God I will always continue

Lutzburg, Jan.
5. 1679.

Your very Affectionate in J. Christ,

Ant. Bourignon,

LETTER LXII.

To the Lord of the Manor, who having in Confidence and Friendship discover'd to her the Treacheries of her Enemy, she gives him Advice not to suffer himself to be prepossess'd by his Slanders and Lies.

S I R,

1. I Have Compassion on the Estate that M. D. L. C. is in at present. It seems to me that by his high Speculations, the Devil has had the Power to disturb his Mind : For his Actions and Words have not so much as natural Reason in them. He says, *He will let all the World see, that I have not the Spirit of God.* In which he favours my Designs ; since I endeavour here to conceal this Happiness, keeping my self hid and unknown as much as I can, because the Opinion which the People of this Country might have of the Graces that God bestows on me, would rob me of my Time and Quiet, by their useless Visits or Discourses : So that L. C. by declaring those Things, wounds his own Soul more than my Reputation, which I am not at all ambitious of : And 'tis Folly and Loss of Time to endeavour to undeceive a People in a Thing which they were never perswaded of ; for very few in this Country are perswaded that the Spirit of God rules me.

2. He says also, *That the glorious Estate in which he saw me, namely, great and bright as the Sun, surrounded with Rays more than a Yard long, which made him tremble twice for Fear ; and once he saw me Small in the same Light, with Joy, in broad Day-light, and when he had neither ate nor drank ; That all these Visions, which he believed to be Di-*

vine, proceeded from the Devil, and not from God, as he had believ'd. In which he declares the great Power the Devil has over his Imagination, that he can shew him such Things: For neither I, nor any of the Brethren, ever saw or heard of these things, but when he told us them. My Friends, who have lived so many Years with me, say, that they never saw any other Miracles, save those of Virtue practis'd after a manner altogether supernatural; such as to see me despising the Pleasures, Honours and Riches of this World, with other such Things that are disagreeable to Nature, and therefore wholly miraculous: As is also the Knowing of their secret Thoughts or Faults, to admonish them. So that of Necessity, God has either let L. C. alone see these Lights, to draw him to the Esteem of Virtue, or the Devil has represented my Figure so beautiful to him, in order to kindle in him the Passion of Love, which not being favour'd, is changed now into Rage against That which he once lov'd, prais'd and esteem'd so much.

3. Certainly he is to be pitied in that he won't suffer himself to be advised to what is good. If General *Van der Wijck*, or any other of my Friends, come to espouse my Quarrel, he will find himself in great Perplexity, and unable to prosecute his wicked Designs. I got one to ask him, *If he would make an Attempt upon my Life?* He said, No. *Would he then defame me over all?* He answer'd, *Yes, he was obliged to do so for the Glory of God.* In which we may easily observe his Extravagance. For what Glory could redound to God, if one in Passion should defame his Neighbour, altho' the Evil he told of him were really true.

4. I order'd to ask him, *If he had said, that I was a Witch?* To which he reply'd, *That he had said nothing to any Body, save the Baron:* And when they insisted to know if he had said That to him, he absolutely deny'd that he said I was a Witch; perhaps for Fear, lest we should sue him at Law, to have Reparation for such an Accusation, which he can't prove.

5. I caus'd also to ask him, *If it was he who made the Glass-Windows to be broken; and if he threatned to do something yet worse to me, as the Rumour goes among the People?* He waver'd in his Answer, saying, *He had no Hand in breaking the Glasses;* but he told not what he would do.

6. I made H. ask him all this, as also, *why he is dissatisfied with me, and why he told not my Self what displeased him?* To which he Answered: *That I ought to know That well enough without his telling me: That I gave over washing of his Linnen, and sending him Beer at Night, which he payed for with his own Money; as he did the Barber who shaved him: Interpreting all those things as Instances of Injustice and Avarice in me.*

7. Which is a pitiful Ground of Enmity: For I ow'd him none of the Assistance I gave him. I saved his Life more than once, when he would have lost it by want of Conduct. I payed the Rent of his House at *Hamburg*, and the Expences of his Law Suit. And when he was robb'd of his Money, and said he was Poor, I gave him his necessary Charges and Cloaths. When I went out of his House at *Hamburg*, I left him Wine, Beer, and other Provisions, and my Friends there furnish'd him with what he wanted. I defrayed the Expences of his Journey from *Hamburg* to *Lutzbürg*, where I received him as I would do my Father, my Brother, or my Child; having my Self washed his Linnen without the Help of any one. And when he enter'd into your Service, I asked him where he would chuse to eat? That you offered him your Table, or Money to eat by himself; to which he was more inclined. And I thought to have given him *Peter* to serve him, and to buy their Necessaries with their Wages. But all this not succeeding, he desired he might eat with us: Which I durst not refuse him, for he would be at any rate in the Community. And after I was Sick, finding my Self incommoded by the Care of the Kitchen, I proposed to him to bring his Meat from the Tavern, as he had done at *Hamburg*, before I went to his House: He begg'd of me that he might continue to come to us; saying, *He would be satisfi'd with Bread and Cheese, if he got nothing else: Blessing God always for the Victuals which I gave him; saying almost every Day, He would not exchange our Table for that of a King.* And therefore I always believed that he was very well satisfied with every thing I did or gave him.

8. But it appears now, that he was not so; seeing he looks upon it as a Piece of Avarice in me that I told him to order the Washing of his Linnen, and to send for Beer out of a Tavern in an Evening, to the end I might be eased of this Care and Toil. That my Sicknes

did

did not allow me to wash them my Self, and I had no Body to do it after the *Dutch Women* left me : And that I did not this for any Advantage or Self-Interest, which I don't seek in any thing by the Grace of God. I kept his Wages for the Benefit of the Hospital : Seeing he had all his Maintenance from it, and that he would be in this Community, and do nothing more for himself. And this so much the rather, that he told me the *Woman dress'd his Linnen well enough*, and that he lik'd the Beer of the Tavern very well. I also suffer'd him to pay these things, because he had Money; telling him that when he had none, and had occasion for it, I would give him, I know not if there was any concealed Avarice in his saying, *That he did not care for Gain or Advantage.* If I had known his Design, I would have made *Tiellens* to give him his Wages weekly, to the End he might have tried if he had any thing over, when he used Wine and Tobacco; which he has left off now for his Health.

9. I am told to Day that he is Sick : Perhaps God will afflict him, to make him recollect himself. They suspect Mr. *L.* and Mr. *W.* who live now in the same House, and were seen in the Road, at the Time of the breaking of the Glasses, namely, about Eleven a Clock at Night. I can't accept the offer that *Van S.* makes to the Hospital, because I know not if it will subsist, since your Lady is not Inclined to it, and that there is nothing as yet drawn up nor Printed; and that *Tiellens* tells me you have withdrawn the *Memorandum*; neither can I hinder the Discourses they have at *A.* upon the Stories of *L. C.* I remain after all these, the same I was, and neither greater nor lesser in the Eyes of God.

Lutzbürg,

Jan. 19.

1679.

LETTER LXIII.

A Description of the Frenfies of the ſame Perſecutor which had not been publiſhed, were it not that he not only went to Slander Mrs. A. B. to People in Authority, as if She had ſaid or done Things to their Prejudice; But alſo that a Year thereafter, the Authors of her laſt Perſecution pretended to make uſe of the Teſtimony of this Mad-Man againſt her.

S I R,

I Believe that no Man of good Senſe will give Credit to a Perſon troubled in Mind, as *Bertrand D. L. C.* now is; who is compleatly Melancholy, if there be any ſuch in the World. For he ſays *That he is another Moſes*, and liſting up the Hair of his Fore-head, bids me *behold the Two Horns of the two bald Places*, which he has on the Sides of his Forehead, as many others have, as well as he. He bears in the Bottom of his Soul a great Eſteem of himſelf, and believes himſelf the greateſt Man in the World. He tells me, there were Propheſies concerning him; and that if he had applied himſelf to it, He had certainly become Pope of Rome. He has told me ſeveral Times *That he is the Child of the Woman in the Apocalypſe*, who is to rule the Nations with a Rod of Iron, which is none other but his Sword: He ſays it was of him that *Noſtradamus* propheſied when he ſaid,

*Lo! from great Hermes Race he Springs
Who ſhall prevail o're Eaſtern Kings.*

Explaining to me, that this *Hermes* was a Wiſe Philoſopher, as he alſo is: And that this Race is not to be underſtood of the Generation of the *Fleſh*, but of that of *Wiſdom*; And that all thoſe who have Wiſdom are Children of the great *Hermes*; That he is the Chief of 'em, who Excels *Euclid*, and is able to ſhew him his Errors. In fine, I can't deſcribe to you all the extravagant Diſcourſes with which this Man entertain'd me for a long time, all tending to

his

156 *Persecutions of the Righteous.* Lett. LXIII.

his own Glory, and to raise him above all other Men. He told us pulchly that he had much more Wisdom than *Solomon*: And that if he had a Temple to build, he would make it to excel *Solomon's* by very far. He said that he had as great Lights as the Angels; and in fine, he added, that he had as much Wisdom as God Himself, who has done all things in Number, Weight and Measure: That he knew all That too; and that God could not have more than *L. C.*

2. Are not all these evident Signs of a very Fool, who comes to that Pitch of Folly, as to say and believe that he has as much Wisdom as God. And he said at last, that his Knowledge was not *Mathematicks*, but *Divine Sciences*: That he would no longer bear the Name of a Mathematician; and that it derogated from his Knowledge. Notwithstanding all these Follies, 'tis very surprizing that People of Honour should give Credit to the Discourses of such a Man, who has undertaken in his Folly to defame me all the World over, if he can; and Night and Day, studies by his Fictions and Lies to make every one hate me, even those who never saw, nor knew, nor heard of me: And for this End he uses such subtle Arguments, that he moves the Hearts of the best natured against me; making them believe things that go so near their Heart, that they flie out into Passion against me, without my being able to guess at the Reason.

3. And these Inventions have had so much Influence upon the Mind of Madam ** as to persuade her that I endeavour to sow dissention betwixt Her and her Husband; which is False: For I wish for nothing more passionately than that they may live in Peace and Christian Love together. And I have often told that Gentleman, that his Lady was a Woman of Parts and Resolution; and that if she had as much inward Light as her Husband, she would surpass him in Virtue: Which he can in his Conscience testify I have said to him very often: And I have also written Letters to my Lady her Self, to encourage her to unite in Sentiments with her Husband; that his were very good, and that they would Love one another much better, if they were United in their Wills. In fine, I know in my Conscience, that I never said, nor did the least thing to occasion Discord betwixt them. I must have a very wicked Soul, if I endeavour'd to put Dissention betwixt Man and Wife. What Profit could accrue to me from such an Employment? I could not get

Money

Lett. LXIII. *Persecutions of the Righteous.* 157

Money by it, nor do I stand in need of any. As for the natural Love of Men, I have always rejected and despised it: Would I now at the Age of Sixty Four Years, begin to love a married Man, or to draw him to me, and turn him from his Wife? This is not credible. For tho' he were a Man Beautiful and Wise as an Angel, yea, were he King and Emperour of the Universe, I would not look on him for these Ends; for I have a Spouse who gives me more inward satisfaction, than all the Carnal and Sensual Pleasures of the World can afford.

4. And therefore Madam ** and others may rest satisfied as to That. If I was desirous of having a Husband, I needed not have come to *Lutzbürg* to seek one. Such opportunities have followed me, but too hard against my Will. I am as innocent of the Suspicions they have of me, as an unborn Child. And I would make choice to die rather than occasion Dissention betwixt any, save only, that *War* which (a) *Christ* says he came to bring upon the Earth, namely, a *War* against Evil and Sin. As for the rest, I love and wish Peace to all Men, as much as to my Self. And if *La Cotte* had not bewitched this Lady's Mind to make her believe Lies, it were impossible she could believe what is told by a craz'd Man, over whom the Devil has a great Ascendant.

5. For if She Inform her Self at the Soldiers and her Domesticks, they'll tell her that they have always heard him speaking alone in his Chamber; and Laughing, and Walking, and Conversing with himself, as if there had been good Company with him. My Friends have been obliged to watch him many Nights, when he said the Devil disturb'd his Mind in his Sleep, with high Speculations, which he could not solve, and took all his Night's Rest from him. Therefore he begged of them to awake him often: Which they did. He had a violent Disease, which I thought proceeded from the common Infection of the Air, But he said to me, " This Sickness proceeds
" not from what you think; for I have occasion'd it to
" my Self. I had one Night most sublime Notices, and
" such high Speculations that I never had the Like in my
" Life; and whenever the Day began to dawn, I rose
" to try if those Speculations were true, and did not take
" time to dress my Self. I began the Computation in

(a) *Matth.* 10. 34.

158 *Persecutions of the Righteous.* Lett. LXIII.

“ my Shirt, thinking to perfect the Experiment in a short
 “ Time. But the longer I reckon’d, the further I was
 “ from knowing any thing. I found on my Paper quite
 “ different Numbers and Characters from those I had
 “ made my Self. But I went on obstinately till about
 “ Eleven a Clock in the Forenoon: Then being still un-
 “ dress’d, a violent Ague Seized me, which continues to
 “ this Day: Adding that the Devil had given him in the
 “ Night, those high Speculations; That he was sure of
 “ this, seeing they were all false. From which I took oc-
 casion to admonish him, as I had done several Times be-
 fore, saying, Take heed Mr. ** to your Self; the Devil
 endeavours to disturb your Mind, in order to discredit all
 you have done in your whole Life. He said, *he was very*
sensible, the Devil had such a Design, but that he could not hin-
der himself from studying notwithstanding That. I told him,
 Sir, if you give not over those Studies and deep Specula-
 tions, the Devil will surely confound your Judgment.
 He answered, *I verily believe it*; for he attacks me in a
 strange manner. Thus he went on, till he came at length
 to say with *Lucifer*, *That he had attained to the Wisdom of*
God, and that God had no more than he. From that Time
 I could not hear his Discourses: Which he perceiving,
 conceiv’d a Rage against me, that makes him belch out
 all sorts of reproachful Language:

6. I hear he hath also writ a Letter to you, to defame
 and make me odious. If you think it fit that I should give
 him the Lie publicly, I will do it in Print; or if you
 chuse rather to despise and pass him over in Silence, I am
 satisfied; knowing that Men have not the Weakness of
 Women, to let themselves be so easily persuaded to be-
 lieve the Lies that this Man alledges; seeing he has no
 Reason to say and do what he says and does to me; for I
 have always done him all manner of Good, and given
 him much Assistance, from a Principle of pure Charity: •
 And for all my Favours, he charges me to pay him 4000
Rix-dollers at Amsterdam, with Threatnings if I do it not.
 In which he shews his malicious Folly, like Robbers,
 who charge People to bring them Money, or threaten to
 fire their Houses. In my Judgment, a Person of such
 Dispositions as *L. C.* should not be believed in any thing;
 so much the more, that he proves nothing of all he af-
 firms: And that they are all Trifles and Inventions, which
 he would find impossible to prove, if he were hard put to
 it;

Lett. LXIII. Persecutions of the Righteous. 159

it. When a Fool gives reproachful Language to any who complies not with his Will, People never mind it. 'Tis enough to make them despise it, that they know he is a Fool.

7. If Madam D. L. had done the like, she would not have been alarmed at his Discourses, nor hated me, nor wished me Ill: Seeing I never gave her any Ground. I loved and honoured her, and never had any particular Dealings with her Husband. When he came first to my Lodging to speak of Spiritual things, she generally came along with him: And after these Things were no longer agreeable to her, her Husband never came to me, but out of Necessity. And I never made a Visit to any one since I came to *Lutzburgh*. So that no Body ought to have been offended with me to that degree as to hate, watch, and despise me thus, upon the Information of a Man who is mad and malicious, and who thinks Night and Day how to defame me over all, by his bare Assertions, without being able to prove any one thing that he alledges. For my part, I care very little whether they have a good or a bad Opinion of me; For I Study to please none but God alone. But I should be glad however if I could continue in Peace in my Lodging, and with my Superiours, and that no body did offend God by such Slanders. I am afraid the Princesses have also heard of L. C. For they tell me that he writes to every Place. If I could see what he writes, I might answer it: But not knowing his Assertions, I can make no return to 'em. I wish some one would oblige him to prove what he says; for they tell me he is afraid I should know it. If he spoke Truth, he would be afraid of nothing: As for me, I am willing that every one see this Letter; for there's nothing in it, but what I can prove by living and credible Witnesses: Which she assures you of, who is,

Sir,

Your very Humble Servant,

Lutzburg Novemb. 3.
1679.

Ant. Bourignon.

*These Eight Weeks I have
had a Quartan Ague that
confines me to my Bed.*

LET-

LETTER LXIV.

Of Her Afflictions by Sicknefs.

S I R,

1. **I** Was very glad to see by your last, of the 2d. of September, that you give me the Liberty to do as I please with the Press, if I see that the Two separate Houses do not succeed well: For I perceive already since my Sicknefs (which has made me keep my Bed about three Months) that Men are as yet too frail to govern themselves, and that they want a good Pilot to steer the Vessel of their Life, otherwise they are in Danger of Shipwrack, in giving loose Reins to the old Habits, of their corrupt Nature, Whenever they are at Liberty.

2. My Sicknefs has been the Cause of this Delay, having for more than Eleven Weeks kept my Bed, with a violent Quartan Ague, which deprives me of my Judgment whenever the hot Fit comes, and makes me like a Child without Sense. But whenever the Fit is off, I presently recover my Judgment as before. If Mr. ** knew any Kitchen Physick to strengthen me, I would willingly make use of it. For I can't stand upon my Legs for Weakness: They must carry me whithersoever they would have me. It seems God does to me, as to St. Paul, to whom (a) *He left a Thorn in the Flesh*, to keep him in his Duty, amidst so great Lights and Revelations of God. It seems too, that God afflicts me with Sicknefs, proportionably as he raises me up in his Divine Secrets; for I can't attribute to any other Cause, my so frequent Diseases in a Body that was formerly so healthful and active. I take them from his Hand; and receive with Thanksgiving the daily Encrease of his Graces and Lights, of which I will always make you Parraker, because I see you make good Use of them, and that I am,

Sir,

Novemb. 27.

1679.

Your very Affectionate in J. C.

Ant. Bourignon.

(a) 2 Cor. 12. 7.

LETTER LXV.

Under Pretext of a Visit, They would inform themselves of the Place and condition in which she was. Preparation to her last Persecution.

SIR,

1. I Am extremely desirous to know what passes at *Aurich* concerning the Affair of L. C. I am afraid there is some wicked Plot hatching. *Tiellens* found a Man in a Tavern at *Norden*, who told him, *There are Seven or Eight Persons to come here, to see Antonia burnt.* These are invented Discourses, but I believe they have their first Rise from some bad Report, that comes from a higher Hand.

2. The other Day your Sister came with the Mistress of your Children, and a Third Person, and having knock'd at the Door, they asked to speak to me: And as *Van de Velde* told them, that they could not speak to me then; that I lay trembling in a violent Ague; and that they might come another time; They thrust him aside, entering by Force: The one saying, *We will see her*; and the other, *We will see the House.* Thus they entered furiously into *Van de Velde's* Chamber first; where having searched every thing, they leapt into my Chamber, and drawing the Curtains of the Bed, cried out, *Well Mistress are you Sick? We belong to ** of Lutzburgh; won't you speak to us?* I trembling violently said to them, *I am in a Fever*: being also covered with all the Cushions in the Room, trembling and not able to speak, they searched all my Chamber, and then said, *Let us go, she is in a high Fever.* From that, they went into *Tiellens's* Chamber, and laughing threw away his Spectacles, and turned over all his Papers and Writings: Then they said to *Van de Velde*, *Take us to the other House; we must see That also*: From which he desired to be excused, because his Weakness was such, that he could not suffer the Air. They then went to the Garden where B. was, and asked him, who had made him come there? That L. C. thought at the Beginning that there was some good thing there, but had afterwards found the quite contrary, as he had declared to them. To which B. answered, that L. C. said what he pleased; as for him, that he knew what he was to do. He went

L

with

162 *Persecutions of the Righteous.* Lett. LXVI.

with them into the new House, and after having survey'd all, they went away, and leave me now in doubt, if my Lady, who is possessed with so violent a Passion against me, may not send some to Murder me, as well as she has done to search the House, and to enter it by Force, after having so often watch'd us, and in vain endeavour'd to surprise us in some Fault or Trick ; Believing the Lies of L. C. better than the Truths she sees before her Eyes. 'Tis pity we can't undeceive her as to those Lying Stories of a foolish Man, over whom the Devil has so much Power, as all your Domesticks know, who have heard him talking alone.

Lutzburg, Dec.

1679.

LETTER LXVI.

To the Lord of the Manor, letting him know the Dangers and Persecutions she suffered, as well from her own Domesticks as from Strangers ; and asking him if they will let her live in Peace.

S I R,

I Can't describe to you, the Affronts and Miseries I have suffered during your Absence. They designed to come and Murder me in my Bed when I was deadly Sick : Which the Murderers themselves have confessed to us ; and that they came several times since in the Night, one with a Hatchet, and another with a Sword. But God has not permitted that these things should take Effect. And now Two Men are come here compleatly Armed with Pistols, Hatchets, Swords and Carabines. They are like *Germans*, and say that they come from the King of *Denmark* to seek after a Man, whom they call the President of *Altena*, and will have to be in our Lodging, tho' none of us ever saw or knew him, much less did he ever come into our House. I believe 'tis a pretext to come and murder me ; For one of them was almost a whole

Lett. LXVII. *Persecutions of the Righteous.* 163

whole Day in Mr. James's House, with the Mouth of his Carabine turned towards our Garden, to observe if he could see a Woman there to shoot at; calling me a Thousand Names, and saying, they expected yet another from Bremen to assist them: That they will not leave me in Life; That I must surely be killed and burnt.

2. I know not by whom they are sent, whether by L. C. the Priests, or other Superiours. And therefore I have left the House until I know your Mind. If you design I should retire altogether, I will do it before any Mischiefs happen, as soon as I have recovered my Health a little; if otherwise, acquaint me whether I may as yet receive any Person here; for several beg of me to come: But I'll do nothing without your Advice, but retire in good Order if you think it convenient. On which I will expect your Answer by the First. In doing whereof you'll oblige her who is,

Sir,

Lutzburg,

Feb. 15.

1680,

Your very Humble Servant,

Antonia Bourignon.

LETTER LXVII.

She must hide her self and speak to no Body, for fear of running the Hazard of her Life. That 'tis impossible to save one's Self in the World.

SIR,

I See by yours the great Desire you have of forsaking the World, in order to devote your Self to the Service of God: Which is a very good Resolution: For I can't see by what Means any one can be saved in following the Course of the World, where every one walks in that broad Way of which Christ says (a) that it leads to Perdition. As to your entreating that you may speak

(a) *Matth.* 7. 13.

364 *Persecutions of the Righteous.* Lett. LXVIII.

with me, 'tis what I can't well grant; for I have need to keep my Self concealed and unknown because of my Enemies, who aim to take away my Life: And if they knew certainly where I am, I believe I should not escape. And therefore I beg of you not to desire of me a thing so dangerous. You may read my Writings to your Hearts desire, and by them speak with me every Day: For what I write, what I speak, and what I practise, is all the same thing; and there is nothing singular to be seen in my Person. I am a simple Creature like to others, who affect no Gestures, nor words of Devotion, which often savour of Hypocrisie. If God wills that I should speak to you he will bring it about in his own time. To Him I commend you; and I am,

Sir,

March 10.
1680

Your very humble Servant,

Ant. Bourignon.

LETTER LXVIII.

SIR,

1. I See by yours of the 28th of *August* last, that you propose to set forth in Order to come here about the 15th of *September*; to which I answer, that you shall be very welcome to me, provided your Conversion to God be real: For if it be otherwise, we shall never agree together. I know not certainly if I shall stay here or not. They do me all possible Affronts: Of which the Man still excuses himself: I must stay somewhere. If you were here, we might consult together where I can be best; for God is to be found every where by those who seek him in Truth. Adieu.

Sir,

Lutzburg,
August 29. 1680.

Your very affectionate in Christ Jesus,
And Servant according to the World,

Antonia Bourignon.

LET

L E T T E R LXIX.

In her last Persecution She can't receive those who seek to retire from the World, She her self having no Retreat. God will have his own not to seek for Pleasures nor Rest in this World.

My Dear Friend,

I See by yours of the 5th of October, that my Writings have moved your Soul, and that you clearly see the Corruption of the World, and wish to be out of it and to come and live with us. In which I can't now assist you. For I my Self could not live at Peace in my own Lodging, which I was oblig'd to leave, that I might remain unknown, because of the Persecutions I met with there. We must wait till God dispose of our Affairs otherwise.

2. In the mean Time you may prove your Self more narrowly and know to the Bottom, if the desire you have of Forsaking the World, proceed from the Love of God, and Eternal Things; or rather from the Love of your Self; For the (a) *Heart of Man is deceitful above all Things.* Many People seeing the Wickedness of the World, and the Difficulty one finds to converse or live in it, would gladly find an Occasion to forsake it: Not from any Design to please God, but for their own Conveniency. I have already received into our Company, many such Persons who have not persevered; and I was oblig'd to dismiss them because they understood not the Language of *denying themselves*: Altho' Christ has so often repeated in his Gospel, (b) *That we can't be his Disciples without denying our Selves.*

3. But the Calvinists teach no such Lesson: They will rather give to corrupt Nature, all its Ease and Conveniencies, than refuse it its Delights when they can have them. Which agrees not with what God teaches me, which is to make Choice of the Least of all Things for my Use, as Christ did. But very few Persons take this narrow way, chusing rather to go by the broad Way (c) *which leads to Perdition.* They are willing indeed to forsake the World,

(a) Jer. 17. 9. (b) Mark 8. 24. (c) Matth. 7. 13, 14, when

66 *Persecutions of the Righteous.* Lett. LXX.

when it does not favour them : But those are very rare who will embrace the Cross and Sufferings to follow *Jesus Christ*.

4. I would rejoice much to find one who loves Inconveniencies and Sufferings, in order to follow *Christ*. I would even esteem such a Person more than all the Treasures of the World. But I have never yet had this Happiness ; which, in my Opinion, is the Cause that the Children of God can't find a Place of Rest, where they may be gathered together, and must yet walk as Pilgrims on the Earth, until God order things otherwise, and dispose souls *not to seek Rest in this World any more: Then they shall find it, and not before :* For 'tis necessary, that one suffer in this Valley of Miseries, where *Christ* never had any Rest, but (d) *Suffered even to the Death of the Cross, to give us an Example.* We are indeed willing to follow him to Mount Tabor, where every thing is pleasant ; but not on Mount Calvary, where there is nothing but Sorrow and Dereliction ; tho' the Cross begets Eternal Joy, whereas worldly Pleasures beget Eternal Sadness : From which I pray God to deliver you, and I am

Your Affectionate in Jesus Christ,

Franeker

Sept. 27.

1680. Old-Style

Ant. Bourignon,

L E T T E R LXX.

Of her last Persecution at Lutzburg in East-Friezeland, whence not knowing where to retire in Safety, Sick and harass'd by this Persecution, she relapses, and dies a little after.

S I R,

1. **I** Have been at last obliged to flee from the Persecution of my Enemies: Which I had foreseen a long time ago. 'Tis pity to see how great the Powers of Dark-

(d) 1 Peter 2, 21.

ncl

ness are. Those who with so much Concern took me into their Protection, pursue me now to make me to be apprehended and try'd for my Life. What a monstrous Infidelity in a Man, who by a solemn Vow, with Tears in his Eyes, dedicated himself entirely to God, and offer'd to employ for his Glory all the Goods he had, or should have thereafter! while he labours now to take from the Children of God That which they had dedicated to his Service. His Mind is thus turn'd upside down by the Procurement of his Wife; and God might well say to him as to Adam, (a) *Because thou hast hearken'd unto the Voice of thy Wife, and hast eaten of the Tree which I discharged thee to eat of; the Ground shall be cursed for thy Sake.* For he can expect nothing but all Sorts of Curses in persecuting a Servant of God, of whom it is written, (b) *He who touches you, touches the Apple of mine Eye.*

2. I thought to have come your Length, but considering that I had there also several Enemies, I stopp'd in the Way, where I hear that ** had sent an Express to *Friezeland* to my Acquaintances, to know if they had any thing to lay to my Charge, or if they would tell any Evil of me: And in particular, if they had not heard me speak Ill of **, to the end, in all Appearance, that they might join these Slanders against me, to those of which ** accuses me, who, like (c) *Potiphar's Wife*, accuses another of the Crime of which she her self is guilty, as that lewd Woman accused the chaste *Joseph* of Lewdness: Perhaps God in his own Time will make the Truth known, and defend Innocence. I would fain have you give me your Advice where I can best stay. I had order'd to take some retir'd House at *Amsterdam*, out of which I would never go, to the End I might remain unknown. I am yet in Suspence as to that Design, until you advise me to somewhat. I can easily stay in *Friezeland*, or go to some Village or Town in *Holland*; but I know not if I could stay there as hidden and unknown as in a great City, where they take less Notice of Strangers. I could take better Care of the Printing too; but I must not for this expose my Person. My Brethren write, that you continue your pious Designs in making the Gospel of the Kingdom

(a) *Gen.* 3. 17. (b) *Zech.* 2. 8. (c) *Gen.* 39. 17.

168 *Persecutions of the Righteous.* Lett. LXX.

to be preach'd: For which I thank God, and wish I may find fit Persons to go and publish it over all the World.

3. God abounds always more and more in his Lights. This is the Reason why the Devil so violently induces the Wicked to persecute me, or at least to disturb my Quiet. Which however they are not able to do; for God shewing his Omnipotency, (d) *Breaks all the Weapons that are prepar'd against me*, as the Prophet hath foretold. I still discover in due time all the Ambushes that Satan lays against me: And I shun them softly and in Peace. You may write to me here securely. I am with a faithful Friend, who understands not *French*. 'Tis only pity that this Man has married a Wife who hinders him from flying to God; wherein you have a great Advantage: For they are all *Eva's*, who draw back their Husbands from conversing with God, as did our old Mother *Eve*. Congratulating with you, that you are deliver'd from this Breed, I always am,

Franecker,
27 Septemb. 1680.
7 Octob.

S I R,

Your very Humble Servant,
whom you know.

(d) *Isa.* 54. 17.



Rev. 2. 10.

*Be Thou faithful unto Death, and I will give Thee
a Crown of Life.*

THE

THE CONTENTS.

- Lett. I. **T**O Mr. de Cort. *The Wicked are more zealous to defend Evil and oppose what is Good, than good Men are to do the contrary. The Designs of God are unchangeable. A Soul after Death depriv'd of the Presence of God, for not having promoted his Work. The Oppositions of the Devil: The Assistance of God more powerful.* Pag. 1
- II. *The better Sort of People, instead of supporting the Truth, abandon it, yielding to the Temptations of the Devil. Truth and Virtue are at present hated and persecuted even by good Men, and are a Stumbling-block unto them. There remains nothing but to resolve to suffer patiently.* p. 2
- III. *Concerning a Persecutor of her and Mr. de Cort, who endeavour'd to draw from the innocent Words of the one, and the good Actions of the other, an Occasion to slander and ruine them both, in order to hinder the Designs of God, and the Progress of the Truth.* P. 4
- IV. *A Description of one of her Persecutors, and of a remarkable Conversation with her, whence she endeavour'd to draw matter of Surprise and Accusation.* P. 7
- V. *To Mr. de Cort. The Devil deceives Men by false Peace. He has very much Power over them. The Reformation shall not be carried on by the Great and the Learn'd, but by little and simple Ones; those being rather Mockers and Persecutors of the Divine Truth, which they would bring under Subjection to their humane Learning. We ought to seek nothing but the Glory of God, even* 180

- tho' it turn to our Confusion before Men. p. 11
- VI. To the same Person, who was persecuted and imprison'd for the Truth, tho under vain and frivolous Pretexs, in which his Persecutors sought their temporal Interest. Advice about his Conduct towards his Enemies. p. 14
- VII. To the same, concerning the two first Letters of her Book, called, Innocence Vindicated. Good and Evil are inconsistent. To do nothing for any Person but for the Truth's sake. To consult God on every Occasion. p. 17
- VIII. To the same. That those who are apparently most devout, are void of Charity; and others full of Malice and Treachery. 'Tis better to depend upon God without any humane Means, than to make use of the Wicked to ruine our selves the more. p. 19
- IX. To the same. A Divine and admirable Advice concerning the manner of making use of Men and humane Means. p. 21,
- X. To the same. We must not follow humane Prudence, but the Spirit of God. 'Tis better to be guilty of Faults in the Sight of Men, in following the Spirit of Justice and Truth, than to be guilty in the Sight of God, in following humane Regards; because Consolation and Redress are the Consequence of the first; whereas the last torture the Conscience. The Usefulness of Sufferings. Ibid.
- XI. To the same. The Hatred which the Devil has against Light causes him to raise Persecutions. We must resign our selves absolutely to God, by suffering for Righteousness sake. p. 24
- XII. To the same. The Treachery of Men. Universal Dangers. In what sort of Dangers God vouchsafes his Assistance. p. 26
- XIII. To the same. The Treachery of Men: The Weakness of some; Want of Charity in others. We must overcome by Suffering. p. 28
- XIV. To the same. Of the Indispositions and Unfaithfulness of Men. One can no longer trust nor speak to them.

The CONTENTS.

iii

- them. *Evil reigns under fair Pretexrs, and even with Violence. We must suffer.* p. 31
- XV. To the same. *Precautions against Men and Enemies. Not to follow our own Thoughts. To be resign'd to God.* p. 34
- XVI. To the same. *An Exhortation and Consolation in his Persecutions and Sufferings.* p. 36
- XVII. To a Friend, upon the Persecution rais'd by the Fathers of the Oratory of Mechlin, who caus'd her People to be turn'd out by Force from Mr. de Cort's Heritage, to the end they might make themselves Masters of it, as they have done to this Day. p. 37
- XVIII. Of the Persecution rais'd against her by the Priests and other Enemies, after taking Information against her; and without any Cause discharging her to print or sell her Books: Which was the Beginning of greater Persecutions. p. 38
- XIX. To one of her intimate Friends, letting him know, that while God operates in the Good, the Devil labours on all Hands to dispose every thing to Persecution. p. 39
- XX. To the President of Altena near Hamburg, complaining that the Gazetteer of that Place had publish'd her Enemies Libels against her, and yet refus'd to publish the Book by which she vindicated her self. p. 42
- XXI. Of her being obliged to abscond and retire elsewhere, (as she did by going to Flensburg) to avoid the Persecution of her Enemies. p. 45
- XXII. The Beginning of the Persecution of Flensburg. p. 47
- XXIII. The Continuation of the Persecution of Flensburg. Ibid.
- XXIV. A Continuation of the same Persecution of Flensburg. p. 49
- XXV. To Major-General Van der Wijck, begging that he would obtain from the Duke of Holstein the Favour of not being condemn'd till her Defences were heard. p. 51
- XXVI. Of

- XXVI. Of her having Difficulty to find a House where to hide her self when she fled to Sleswick after the Persecution of Husum ; and that her Friends durst not appear in the Streets in the Day-time, for fear of being insulted by the Mob : In which time the Truth manifests it self to some. p. 53
- XXVII. She orders to consult Gen. Van der Wijck in her Persecutions, and animates her Friends. p. 55
- XXVIII. She proposes to flie to Humburgh disguised like a Servant-Maid, to shun her Persecutors, and to endeavour to get her self restor'd to her Goods. That Prosperity is more dangerous than Adversity. Divine Advice for Conduct. We should rejoice to be persecuted and revil'd for the Truth. p. 56
- XXIX. To Major Gen. Van der Wijck and his Lady, encouraging them in their greatest Persecutions to follow Christ persecuted, rather than the World and its Glory. She endeavours to procure her Re-establishment. A Description of her Friends. To shun the World. p. 59
- XXX. Advices with respect to the Conduct of several Persons upon Occasion of her Persecutions. p. 63
- XXXI. That we should not act rashly, nor do what seemeth good to us without consulting God, especially in the time of Persecution, and among our Enemies. p. 65
- XXXII. Of the Contradictions and Troubles she suffer'd from her Friends and Domestick Affairs. p. 69
- XXXIII. The Uneasiness and inward Sufferings she met with from her Friends, whom the Devil tempted to disobey the Will of God, in order to disturb her, and retard their Perfection. The State of her intimate Friends. p. 71
- XXXIV. How they who would follow J. Christ are persecuted by their Parents and Domesticks. We must beware of Men. False Prophets ape the Sp. of God. p. 74
- XXXV. To Father John Chrysostome Snijder Priest of the Oratory of Mechlin. That they who had wrested her Heritage from her would not clear with her lest they should be oblig'd to restore it. p. 79
- XXXVI. We

The CONTENTS.

v

- XXXVI. We must rather forsake our Parents than God. Persecutions of the Priests to hinder A. B. from entering into the Possession of her Heritage. The Usefulness of Temptations. p. 82
- XXXVII. Of her having ask'd Letters of Protection from the King of Denmark, that she might live and act freely notwithstanding the Malice of her Persecutors. p. 85
- XXXVIII. Of her being forc'd to retire from Holstein to Hamburgh to shun the Persecutions of the Priests, who would destroy her because of the Truths she proclaim'd. That the discovery of the Truth is accompanied with Persecutions. p. 87
- XXXIX. Of the Rabble of Sleswick, which being animated by the Lies and Calumnies of their Lutheran Priests, came frequently and outrageously to insult her Lodging, where she had left her Friends. p. 94
- XL. Of the Persecution and Treachery of a false Brother against her. Advice to behave themselves circumspectly and without Precipitation. p. 97
- XLI. Proportionably as the Priests persecute the Truth and her who proclaims it, God spreads the one and protects the other. To a Person of Quality in East-Friezeland, who was designing to bestow his Time this Way. p. 101
- XLII. To a Young Man, who having left her after having been her Domestick, would at the Persuasion of her Enemies force her by Railings, Threatnings, and Persecutions, to satisfy the unjust pretensions he demanded. p. 104
- XLIII. To a Person of Quality in East-Friezeland, who in the midst of her Persecutions had offer'd himself without Reserve to God and to her, to procure the Furtherance of the Truth, and to protect her and her Person too against the Persecutors who sought to destroy her. p. 113
- XLIV. We must let the false Brethren be gone, and do nothing by precipitation; and we shall find by Experience the Assistance of God in Persecution. Exhortation

- hortation to Suffering.* p. 115
- XLV. To defend our selves against Enemies and false Brethren. p. 117
- XLVI. To a Person of Quality in East-Friezeland, sending him one of her Writings for the Press, after he had offer'd himself, and even begg'd that he might be allow'd to Print all her Manuscripts, and reprint all the Books they pillag'd from her, and which the Priests occasion'd to be kept at Gottorp, (as they are still to this Day.) She gives him an Account of this Persecution of Holstein, and endeavours to find out means to recover those Books, without need of reprinting them. p. 119
- XLVII. To the same, how we ought to use our Riches. One should not be asham'd of the Truth. How we may still continue in some Employments and Offices. She craves his Assistance upon occasion of her Persecutions in Holstein. p. 122
- XLVIII. To the same, shewing how he ought to moderate the great Zeal by which he would immediately be publishing the Truth which he had embraced in her Writings. That we must not only yield somewhat to the Weakness of Men in publishing the Truth; but we must also resolve to meet with Persecutions from them: And if we will please, and not oppose them, we will not persevere. p. 126
- XLIX. To a Friend, who was excessively afflicted that he had seen her quit her Lodging to flee, without knowing whether, from the Fury of her Persecutors, the Lutheran Priests of Hamburgh, who two Days after made the Magistrates send four Arm'd Serjeants to her Lodging to take her Prisoner, and continu'd in that Design. She exhorts him to suffer in Tranquillity the Persecution of Men, without consulting the Motions of corrupt Nature, but following the direction of the Holy Spirit. p. 128
- L. To her Friends at Sleswick, concerning the same Persecution at Hamburgh: The Efforts of the Devil, who knows his time is short. p. 131

The CONTENTS:

vii

- LI. Concerning the same Persecution. p. 132
- LII. Concerning the same Persecution. p. 134
- LIII. Concerning the same Persecution, and their Conduct with their Enemies and Persecutors. p. 135
- LIV. Concerning the same Persecution, and her Arrival at Lutzburg in East-Friezeland. p. 136
- LV. Of the same Persecution of Hamburgh. The publishing of her Books: And of several Persons. p. 137
- LVI. Of the taking away of her Goods by the Priests of the Oratory of Mechlin, who not satisfied to keep her Inheritance by force, order'd also to Seize her Tythes with Threatnings and Force: Nor was she able to obtain Justice. p. 139
- LVII. Of her and her Peoples retiring from Holstein because of the Persecutions and Wrongs they continually met with there. p. 142
- LVIII. Of her Friends being Persecuted at Sleswick by the Soldiers who were exasperated by the Calumnies of the Priests and Mob. Exhortations to Suffering, with an Advice how to behave our Selves towards the Enemies of the Truth. p. 143
- LIX. An Exhortation to take up the Cross of Christ. The indispensable necessity and usefulness of Suffering, and of a saving Sorrow. p. 146
- LX. To her Friends remaining in Holstein, of whom, after many Persecutions and Damages, they still exacted by Force unjust Taxes in a free and privileg'd House. p. 149
- LXI. To one of her Domesticks, formerly her Landlord, who after receiving many Favours became her Enemy. p. 150
- LXII. To the Lord of the Manor, who having discover'd to her the Treacheries of her Enemy, she advises him not to suffer himself to be prepossess'd by his Slanders and Lies. p. 151
- LXIII. A description of the Frensies of the same Persecutor, who not only slander'd A. B. to People in Authority, but likewise the Authors of her last Per-

- Persecution pretended to make use of the Testimony of this Mad-man against her.* p. 155
- LXIV. *Of her Afflictions by Sicknefs.* p. 160
- LXV. *Under pretext of a Visit, they would inform themselves of the Place and Condition in which she was. Preparation to her last Persecution.* p. 161
- LXVI. *To the Lord of the Manor, letting him know the Dangers and Persecutions she suffer'd, as well from her own Domesticks as from Strangers.* p. 162
- LXVII. *She must hide her self and speak to no body for fear of running the Hazard of her Life. That 'tis impossible to save ones self in the World.* p. 163
- LXVIII. p. 164
- LXIX. *In her last Persecution she can't receive those who seek to retire from the World, she her self having no Retreat. God will have his own not to seek for Pleasures nor Rest in this World.* p. 165
- LXX. *Of her last Persecution in Lutzburgh in East-Friezeland, whence not knowing where to retire in safety, Sick and haras'd by this Persecution, she Relapses, and Dies a little after.* p. 166



F I N I S.

